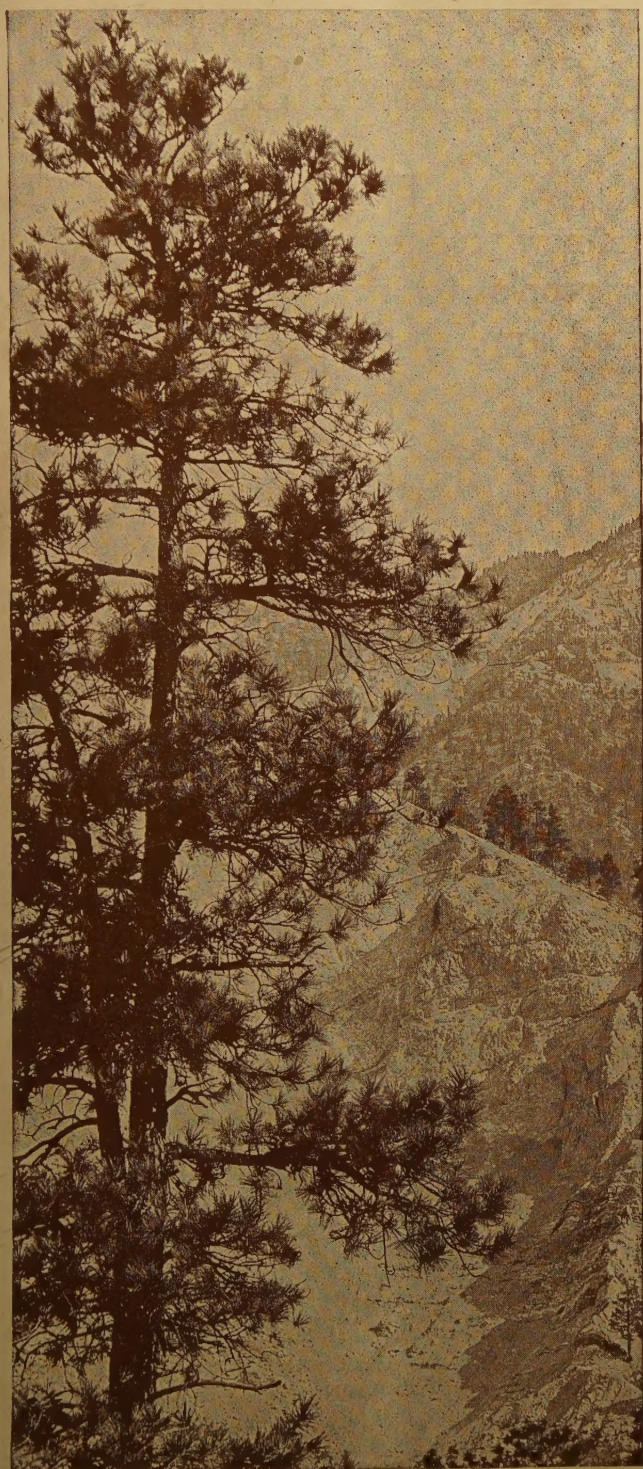


# THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION



## Hymn of Praise

**W**E mists and exhalations, that  
now rise  
From hill or streaming lake,  
dusky or gray  
Till the sun paint your fleecy  
skirts with gold,  
In honor to the world's great  
Author rise;  
Whether to deck with clouds the  
uncolored sky,  
Or wet the thirsty earth with  
falling showers,  
Rising or falling, still advance his  
praise.  
His praise, ye winds that from  
four quarters blow,  
Breathe soft or loud; and wave  
your tops, ye pines,  
With every plant, in sign of wor-  
ship wave.

John Milton

September, 1920



# Important for LEADERS OF YOUNG PEOPLE

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Just Revised

## The World a Field for Christian Service

Up-to-date discussions of new problems  
which confront young people today.  
Based on the Bible and applied to  
life today.

---

This course is planned for young people  
seventeen to twenty-one years of age.  
It was formerly called Senior Year one  
and is now known as Course XII of

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# THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

(PILGRIM EDITION)

Continuing The Pilgrim Magazine of Religious Education

VOL. I

SEPTEMBER, 1920

No. 12

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**W**HAT might the net profits be if the nearly half a million of trained Sunday-school workers, and if the millions of parents, seriously and persistently invested hand and purse and heart and brain to keep and train for God the young life committed to their care? No work is more profitable, more blessed, more hopeful, than winning the fresh, unspoiled young life of the Sunday school to Christ. . . .

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—F. WATSON HANNAN, in *The Sunday School an Evangelistic Opportunity*.

## CONTENTS

THE EDITORS' OUTLOOK - - - -	2
THE FUTURE OF CHRISTIAN COOPERATION	3
TEACHING THE YOUNG PEOPLE TO WORSHIP Margaret White Eggleston	4
RELIGIOUS EDUCATION IN THE LOCAL COM- MUNITY - Benjamin S. Winchester	9
THE CANDLE SERVICE IN THE CHILDREN'S CHURCH - J. W. F. Davies	12
A NEW IDEA FOR RALLY DAY J. Byron Tarney	14
DOING FOR OTHERS - Luther A. Weigle	17
RALLY DAY ALL THE YEAR ROUND Elizabeth Heyward Wyman	21
THE PROGRESS OF ONE CHURCH SCHOOL L. B. McMickle	22
PAGEANTS IN THE CHURCH SCHOOL Madeleine Sweeny Miller	23
IMAGINATION MAKES THE DIFFERENCE J. E. Russell	24
AN ORIGINAL STORY FOR THE RALLY DAY PROGRAM - - - -	25

RALLY DAY PLANS - Herbert Wright Gates	26
THE MAYFLOWER PROGRAM BOOK - -	27
ENCOURAGING SIGNS IN YOUNG PEOPLE'S WORK - - - -	29
ONE CHURCH, ONE HUNDRED MEMBERS, ONE HUNDRED YEARS Ernest Bourner Allen	30
THE MAYFLOWER STILL IS SAILING ON! Allen Eastman Cross	30
GETTING THE MOST OUT OF MISSIONARY EDUCATION - Herbert Wright Gates	31

THE SUPERINTENDENT'S GUIDE TO THE SEPTEMBER LESSONS - - - -	32
TWO PROGRAMS FOR RALLY DAY - -	34
RALLY WEEK - - Gertrude Shaw	35
OUR RALLY DAY PROGRAM Herbert E. B. Case	36
A HOME MADE JUNIOR PROMOTION EXER- CISE - - - Helen Gorham	37
"LAYING BROAD AND DEEP THE FOUNDA- TIONS" - - James B. Scott	38
A SUCCESSFUL BOOMERANG - - -	40
INFLUENCE OF THE CHARACTER CHART Genevieve Sherer	41
THE PRIMARY PROMOTION EXERCISE Lucy Stock Chapin	42
THE SEPTEMBER BEGINNERS' PARTY Jessie Eleanor Moore	44
FROM A SUPERINTENDENT'S NOTE BOOK Mrs. Willard Goodwin	48

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# The Editors' Outlook

ONE of the elements of the tragedy of adolescence is that men expect the adolescent intelligence to function in an environment and among surroundings with which it is not only unfamiliar, but wherein it is not normal, the environment of manhood and the world. The adolescent is at home only among adolescents and in the school room, but he is expected to function as a man among men. Hence his utterances seem silly or bombastic and this because mature minds do not appreciate them. Speech is, after all, as much the expression of the collective mind as of the individual, and hence among adolescents the sophomoric utterances are dignified and serious because they are the expression of and appeal to the common consciousness. Encouragement to express oneself to and to function in one's own environment is the best help to development and culture that can be found. As the individual develops, his environment develops with him, so his development is simply a life of normal functioning.

A RECENT article in *The Literary Digest*, entitled "The Martyrdom of the Ministry," speaks in eloquent terms of the economic injustice done to those ministering to the spirit of man. Financially burdened almost to the limit of human endurance in the struggle to maintain the standard of living necessitated by their position in the community, these soldiers of the spirit have at last brought their protest to the bar of human justice.

What the outcome of that hearing will be there can be little doubt. Mankind is in a sympathetic mood to listen to human needs. Moreover, it respects the stand of those who claim that "the workman is worthy of his hire." It has become used to the fight of manual workers for a living wage, and so is prepared for the fight of the non-manual, the brain workers, for economic justice. Already we read of organizations of brain workers in both England and France. By such means is the appreciation of their service brought home to the public.

In this country teachers are fast winning their fight for professional recognition with its corresponding financial recompense. Their signal success leads one to believe that it is but a question of a short time before all those who serve the higher needs of the community—ministers, missionaries, social-service workers, librarians, homemakers—will receive like recognition. All these represent forms of service having a spiritual value far exceeding their recognized economic value. As a consequence, the majority of these workers lack the wherewithal to provide for the ordinary needs of life.

THOSE who are interested in the development of a unified program of religious education for the community should read the report of the meeting of the Federal Council Commission on Christian Education on page 9 of this magazine. Every one recognizes that this is the pressing problem in religious education today, and every contribution to its solution is heartily welcome. The value of the Cleveland conference is chiefly in its convincing exposition of the chaotic conditions in local

communities—some areas of life overorganized, others practically neglected, and no cooperation or coordination between the different agencies in the field.

The findings of the conference are disappointing if one is looking for a program for community work, and with some of its conclusions we should be inclined to take exception, especially the statement that "childhood under five and over twelve is a neglected area." The Boy Scout program alone refutes this and the Sunday school holds its pupils longer than is indicated in such a statement. The Cleveland conference is right in asserting that the local community must take the initiative and through its own councils develop its community program. We believe, however, that some suggestions to local communities as to how to make such a program would have added much to the excellent service this Cleveland meeting accomplished. Perhaps these will come from a future meeting.

FIRST year senior teachers and classes will be interested in the announcement that the Syndicate Graded Text Book, "The World a Field for Christian Service," is ready for use in revised form, beginning October first. The title of the course suggests the object of life, *service*, as against the too prevalent attitude of getting all you can out of the world. The Great War has revolutionized society. We are living in another world from that before 1914. New conditions, new attitudes, new needs, new opportunities meet us. This course has been thoroughly revised and brought up to date in view of the new problems that confront young people today. The liquor question, for example, is completely changed since the passing of the Eighteenth Amendment and the new lesson on this subject is from the point of view of the new question that arises in connection with this evil today. Woman's part in industry has changed tremendously. Her share in the world's work is greater. Her opportunities are therefore wider. With national suffrage for woman practically assured a wider field of usefulness opens before her. The map of the world is completely made over with new boundaries and new alignments of nations. Nations formerly unknown are now by-words of conversation. The world lies at our feet. There is a closer bond between those peoples which fought together. The tremendous international problems to be solved, and the need for leaders of highest character—all these present a challenge to our young people to which they will respond. The changing attitude of our industrial life and the recognition of a larger social and industrial democracy is a fascinating field of thought and activity on the part of young people. The next years of our nation's life will soon pass into the hands of these young people. To them we must look for leadership. *But they need to know the facts; and they need to discuss them from a Christian standpoint.* They can do so if they use this course, "The World a Field for Christian Service" (six months), followed by a three-months' course on "The Problems of Youth in Social Life." These are discussion courses. The Bible is the basis; its principles are applied to life today.



# The Future of Christian Cooperation

**T**HERE are many earnest Christians to whom the collapse of the Interchurch World Movement brought a shock of mingled surprise and disappointment. They believed that it had been providentially called into being to enable the Christian forces of America to join hands in meeting the great crisis by which we are today confronted and that the vision, the enthusiasm and the confidence and courage of its leaders were a guarantee of its success. Its failure, therefore, leaves them half bewildered and wholly discouraged as to any effective cooperation in the ranks of evangelical Protestantism.

Such a reaction in the presence of the failure of a great and inspiring dream and of what was widely looked upon as a magnificent venture of faith is altogether natural. I am persuaded, however, that upon more deliberate consideration we shall come to see that there is nothing in the situation to justify this mood of pessimism, and that the wise course will be to make a calm and careful study of all the facts involved in order that we work out practical plans for the future.

Several points suggest themselves upon which I think we shall readily agree: 1. There is need for a thorough and comprehensive survey of our field with a view to determining just where the places of greatest need and of most serious weakness in our work are. 2. There is need for an intelligent understanding among our Christian forces as to how these needs are to be met and these deficiencies remedied, so that we may avoid overlapping and duplication in some fields and the almost total neglect of others. 3. Whatever may be our judgment as to the wisdom of launching the Interchurch World Movement, the eagerness and enthusiasm with which thousands of intelligent Christian leaders responded to its appeal make it clear that there are multitudes of good people who realize keenly the need for more effective Christian cooperation than has existed hitherto. To this extent, at any rate, the Interchurch World Movement should be regarded as encouraging rather than as disheartening.

**I**T is not a pleasant task to criticise an undertaking so nobly conceived as the Interchurch World Movement evidently was. And yet it is necessary, in order that we may reassure ourselves and make ready for the next step, to consider dispassionately some of the reasons why the Movement failed to accomplish what was expected of it and why it came to an untimely end. Among other reasons the following three seem to me the most important:

1. Its campaign for funds came at an inopportune time. It was launched in a receding wave of altruistic feeling, and just when large numbers of people had begun to grow weary of heavy demands for benevolent undertakings.

2. Its objectives were not defined with sufficient clearness. Was it to be a permanent organization? If so, how was it to be directed and supported, what was to be its relation to the denominations and their programs and what special work was it to undertake? These were questions which thoughtful denominational leaders were constantly asking and which the leaders of the Interchurch Movement seemed unable to answer.

3. Finally, the leaders of the Movement failed to take sufficient account of the denominational organization of our American Protestantism. This, it appears to me, was their most serious mistake, and it is certainly the most significant for those who would plan wisely for future cooperative efforts. For it suggests that such planning must take account of the following facts:

(a) There are still millions of Christians in the United States whose denominational allegiance is a matter of both sincere conviction and sacred sentiment, and who therefore will not fall in with any movement which seems to them in any way to interfere with this allegiance.

(b) While many thoughtful church members would like to see the number of denominations decreased by the union of kindred bodies, and sincerely desire the bringing about of closer and more effective cooperation between the denominations, there is no wide-spread desire for the merging of our Protestant Christian forces in a single great centralized organization. On the contrary, very many of those who have given the matter intelligent consideration do not regard such an arrangement as either feasible or desirable. They prefer the freedom and the wholesome variety that go along with denominational division to the dominance of a centralized union of Christian forces. They pray, as the Master prayed, that those who believe in him may be one in spirit, in aim and in effort, but when it comes to oneness of organization the study of history makes them afraid.

(c) Most of the real Christian work that is being done in the world is being done through denominational organizations. There has been a tacit assumption on the part of certain recent writers that there are large numbers of excellent people on the outside who would gladly devote their time and their money to the building up of the Kingdom of God, if the denominations would only get out of the way and give them a chance. But where actual tests were made these excellent people never materialized. They did practically nothing to help the Interchurch World Movement to meet its emergency.

**T**HE Interchurch World Movement rendered a most important service in calling our attention to certain great needs and to the fact that if those needs are to be successfully met our Christian forces must unite upon them. But it rendered an important service also in making it clear that hereafter we must approach the whole question of Christian cooperation from a new viewpoint. No plan, however well meant, will ever succeed in bringing about effective cooperation that is imposed upon the denominations from the outside or that fails to take into account the responsibility of the denominations for the carrying out of programs to which they are already committed. This means that if plans are to be effective they must be worked out by denominations in conference with one another. In other words, there is no hope for cooperation unless the denominations themselves can be brought to desire it and can learn how to cooperate. And this suggests what is probably the biggest and the most urgent responsibility that now confronts the Christian forces of our country.

E. B. CHAPPELL.



# Teaching the Young People to Worship

**D**R. COE says, "To receive no religious impression at all is exactly equivalent to receiving the impression that religion is unimportant." If you will go into ninety per cent of the church schools of our country and study the worship hour of the Young People's Division, you will receive just this impression. There is lack of reverence, lack of planning, lack of vision, and lack of worshipful leadership. There is a vast difference between a platform superintendent and a leader in worship. One may be a fine example of the former and fail utterly as the latter.

If you will talk with the young people themselves, they will tell you frankly that it matters little whether they get to the opening exercises or not, for they aren't interesting. And what does "interesting" mean in this case? It means worth while. In my many years of work with young people, I

have come firmly to believe that they have no use for that which does not measure up to the best, even though they seem to like it. They are keen critics. If the worship service is not worth the time and thought of those that lead it, it is not worth their attention nor their regular attendance.

The church wonders why she loses so many of her young people in their teens. One of the best reasons may be found right here. The church school has not taught them the need and the joy of worship. Had they felt it in the church school, they would have carried it into the church. But because we have taught them that worship was unimportant—because we have spent vast amounts on architecture and art and music as an aid to adult worship but have been willing to allow untrained leaders to have opening exercises rather than worship services in the church schools, it has not seemed worth while to the boys and girls to follow the life of the church. In the adult life, ideals are already formed and life choices made. In the adolescent years, they are being formed and the church has much to do with forming them for the early part of the term. Had they seen the value of the worship, they would have hesitated to lose it.

In describing the worship material which we have used in the Young People's Division of the church school of the Morgan Memorial Church of All Nations in Boston, I

By Margaret White Eggleston

shall need to explain the foundation on which we have built and the material with which we have

worked. Perhaps you could find no more interesting group on which to test the worth-whileness of a worship program than the one we have had. Yet the fact remains that where there is a backing of better home life, longer school life and cleaner street life, the program ought to be much more effectively carried out.

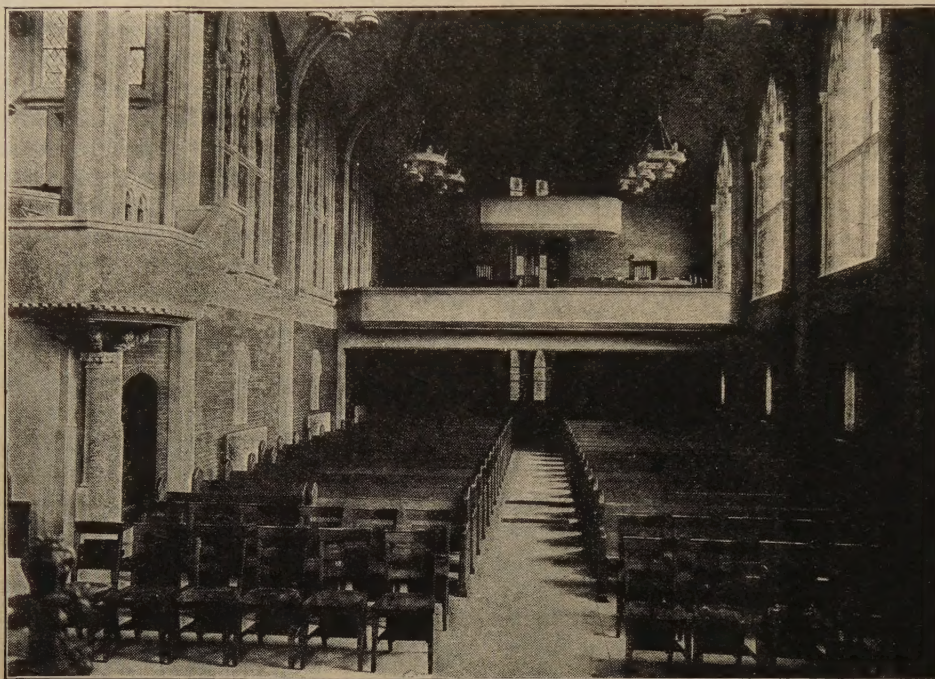
Morgan is situated in the heart of the South End, Boston. Home conditions of the young people make the heart sick, for there is so little of inspiration and help. Dance halls and cheap movies are everywhere and breathing space for clean recreation is seldom found. All nationalities are close about the church.

A recent Scout report taken from the files of the department show that of fifty-four boys in the patrols, fourteen were Italian, fourteen were Anglo-

Saxon, eight Negro, nine Syrian, one was a Pole, one a Swede, three were Jews, one an Ukrainian, one an Austrian, and one was French. Now many of these boys are not in our Sunday-school session, but they do come to clubs and classes; they do come to story hours and lectures. So in many ways they give us an opportunity to teach them reverence and worship. The report of the girls' work would show a much larger predominance of the negro race but much of the same racial differences.

With this group representing so many countries of the world, we planned our worship program. They had little idea of a real worship service so, of course, we first had to demonstrate the value of such a service. Over each of the three departments in the division we had a capable superintendent, and after organizing the division we had also the three presidents of the departments and the committee on worship. This gave us a fine group with which to plan.

What was to be the aim of our worship service and when should it be held? We had some time in the church school in the morning; we had Sunday evening and afternoon; we were to have Camp Fire and Scouts; we had all sorts of clubs and classes where we could instill some of the ideals of the departments and so help in the worship services. After much discussion, the aims of the departments were chosen—"We shall have worship serv-



Auditorium of the Morgan Memorial Church of All Nations



ices to train boys and girls to worship God and to reverence his house; to bring help and strength to those boys and girls who need it, either because they are tempted or lonely or discouraged; we shall build up in our worship hours the ideals which we want our department to teach; and we shall train, in these worship hours, workers for the church life and service."

The division was meeting in a basement of the church in a room without a vestige of help for the worship service. On the walls were many pipes. There were no pictures. The floors were of stone and the chairs were noisy and very annoying. If it were a necessity, I suppose one could teach worship there, but adolescent boys and girls need to feel the tug of the beautiful, the uplifting effect of music and art. This can never be found in a piano that is out of tune and a room that is not beautiful. So our first move was to get the division transferred to the church auditorium, which is one of rare beauty, as may be seen in the picture. The organist was asked to play for the service so that they might come to love to hear the beautiful songs coming from the deep tones of the organ.

They had been singing from hymnals that were far from being in first class condition, though they contained good music. But one needs to teach that we worship God with our best—hence torn hymnals have no place. So we searched through the hymnals that were in the pews and found fine material for the morning services. 'Tis true the books were heavy and unwieldy for the smaller boys and girls, but they were new and clean and were the books that they were to use in the church life. So, for a time, we used them.

Largely, for a year, the morning services were in the hands of the superintendents and committee, for we wanted to teach several very definite things, reverence, an appreciation of prayer, a love of good hymns, a realization that in every service there was something of help for each one, and to create a desire to be present and on time. So we taught the best songs, giving to each a little story introduction either of the author, the composer, or of the use of the hymn itself. We often used the chimes on the organ in order to get the young people to see the beauty of the melody of the song. So for months and months we worked on the song life of the division.

I well remember a little Syrian girl coming to me one morning with the question, "Will you please tell us the story of these hymns? I love hymns; but since you have told us of the men who wrote them, I can sing them so much better. After I go to bed sometimes, I sing to myself, and I can almost see Frances Ridley Havergal and Phillips Brooks and the rest because they are talking to me in the hymn. So I want to know about these hymns." At first, they used to ask often for the crude music that we find in many of our song books used in the church schools. But that day is past—they know and love good music. Oh, the pity of it that we should give to our young people who are gaining their ideals of the best from our schools, songs with jazz or dance music, and with words that have no meaning whatever to them! One has only to read through two hymns and compare them to see what a crime we commit when we teach this trash to the children. Study for instance, opening the church school with, "The Church in the Wildwood," or opening it with the hymn, "The Dawn of God's Dear Sabbath." If you will teach the best in a reverent, thoughtful way and with a good organist or pianist, they will love the best.

Before we could teach reverence, we had to have group ideals; so through story, personal talks, and study we came to see that our division chose to be quiet, respectful, and on time. One aid to this was the use of the processional. The members met in the rear of the church and marched in to the music of some hymn. This eliminated noise at the beginning, it brought them in ready to worship rather than full of things about which they wanted to whisper. It marked the late comers, for they were asked to sit in the rear during the entire service. During the second year, in order to save confusion in the halls because of crowding, the boys met in one hall and the girls in another and then came in from separate entrances. Occasionally when church has been overlong we have had to omit the processional; but the effect is very noticeable on those Sundays.

We tried to teach the appreciation of prayer through very simple, prayers—prayers for special things—through song responses either by our division choir or by the whole assembly, and through printed prayers. We tried to teach them the meaning of prayer to adolescent life and the need for such. Study of the program of the year will show later in what way this became possible. Then we built into every service a story of some kind. Possibly it was the life of a missionary, a lesson from a Bible character, a story of human life. We chose to call it a life-story, for as we planned, we were thinking in terms of the group itself; we were trying to raise their ideals and to meet their needs.

So for a whole year we built foundations in the morning worship service, and though it was far from what we wanted, yet at the end of the year we were a long way ahead. For that year, while we were needing help of every kind, we had monthly programs printed of which the following is typical:

#### Month—November

#### Theme—Gratitude

Processional—*Stand Up for Jesus.*

#### The Call to Worship.

Leader—O come, let us worship and bow down; let us kneel before the Lord, our Maker.

School—Let us come before his presence with thanksgiving, and make a joyful noise unto him in psalms.

Response—Holy, Holy, Holy (one verse).

Bible Reading (or responsive service).

Hymn—Come, Ye Thankful People, Come.

#### Prayer

#### Song response

"Father, hear thy loyal children,  
As to thee they pray.  
Asking for thy loving guidance,  
On this day.

"Thro the day, O loving Father,  
May we grow like thee.  
In the beauty all around us,  
Thy reflection see. Amen."

#### The Special message.

Announcements and offertory.

Recessional (Song).



If we were to vary the service materially during the day, we failed to hand out the programs to the members of the division as they came in. By the use of the programs, we were able to teach many new responses and song prayers without breaking into the worship service. Ordinarily, all apparent teaching of new worship material should be eliminated, for it takes away from the impressiveness of the service. If the teacher is to have the ground prepared for her lesson, the worship hour must create a sense of God's love and God's presence so that she may build on it. To leave her to create that atmosphere is to double her task. She is there to teach and she has a right to expect of every superintendent that the way shall be prepared for her work.

During the first year our big effort was placed on the morning hour, though we had our evening worship hours also, but the correlation of the worship material grew as the ideals of the division grew. So in the description of the correlation, I shall use the second year of work as an example. By this time, many of the boys and girls had taken part as helpers in the morning hour, but largely the direction had been in the hands of the superintendents. They had sung solos, read Bible passages, told stories, etc., but the older person had been in evidence every Sunday.

But in those aims of the department, we had stated that we were to train leaders. A leader is trained by being given those tasks that he can do and then being helped to do them to the very best of his ability. We had eliminated the cause of failure in many schools—confusion and irreverence—so I was sure that the way was clear for actual leadership. In the choosing of the theme for the year, I had the help of three boys and three girls. The themes for the months were largely in my own mind before the meeting and we developed them together. But the way of working those topics out in the evening service for the year was largely their very own. For instance, the question from me when we were discussing the February services, "How did Jesus learn to be a good citizen?" brought out the four ways from them—"By study, by serving, by finding ideals, and by following God's will." Could you have stated it more effectively?

By this time we were ready for three evening services. The Intermediates were coming at five o'clock for an hour together. Sometimes we had a story, sometimes we studied missions either with or without the reflectoscope, sometimes we dramatized a story, sometimes we had map work on the screen, and sometimes we had a discussion hour. At six o'clock, the Intermediates went home and the Seniors and Young People came. First, we had a social time with light refreshments for one half hour where the strangers could become acquainted and we could all learn to know each other better; then we had a half hour of song and worship; and then the two groups divided, the one having a discussion hour (Senior) and the other a

study hour. In this church there is a very small Young People's Department, due to many uncontrollable things. Hence, this group is still trying to find just the program that is fitted to its need. The incoming of trained material two years from now will make all the difference in the world with the possibilities of that group. But the Senior group was composed of a good number full of life and vigor—full of question and need—full of eagerness to do and to be. And the discussion hours of this group have been one of the most worthwhile parts of the whole program. They have taken the topics suggested for the evening hours and brought to them all sorts of material from their own lives. At sixteen, a boy may have nothing to contribute on the subject, "Faith," but he has plenty to say as to whether one should be grateful for hard things, for already most of

them have some knotty problems at school or in the home or business. They can talk, and they will talk, and in so doing gain confidence in themselves.

This evening hour had no membership list, for all the members of the school are members by virtue of being in the department. The superintendent of the division working with the presidents is responsible for the work. *Ours has been a church school and not a group of separate societies.*

One evening we had been studying the life of Lincoln under the topic, "Learning to be Good Citizens, by finding ideals." Using the reflectoscope, I had read them, "The Perfect Tribute," using the pictures given in the book.

## THE WORSHIP SERVICES OF THE YOUNG PEOPLE'S DIVISION

1920

### Theme for the Year—Learning to Be Like Christ

IN THE CHURCH SCHOOL	IN THE EVENING DEVOTIONAL HOUR
September—Rallying to the Work . . .	No evening service.
October—Getting Ready for Life . . .	In school; in home; in church; in business.
November—Being Grateful . . . . .	For home; for work; for hard things; for God.
December—Showing Our Good Will . .	By what we do; by what we say; by what we read; by what we believe.
January—Building for the Future . . .	By good resolutions; good habits; good friends; a good name.
February—Learning to be Good Citizens	By study; by serving; by finding ideals; by being a Christian.
March—Showing Our Love for God . .	Every day; Sunday; by church membership; by standing firm for right.
April—Learning to Be Faithful and Kind	To children; to old people; to animals; to foreigners.
May—Remembering to Pray . . . . .	For forgiveness; for strength with reverence; with faith.
June—Loyalty to the Right . . . . .	In making decisions; in speech; in thought; in heart life.

MISSIONARY INSTRUCTION BUILT INTO AT LEAST ONE OF THE SUNDAYS OF EACH MONTH



There was a very noticeable air of thoughtfulness in the room. After the service, one of the boys came to me and said, "A few weeks ago you showed us a picture of Christ which I had never seen but which I haven't been able to get away from (the Thorwaldsen Statue of the Christ); then you showed us Marcus Whitman and now this wonderful picture of Lincoln. I wish I could think that my face some day would show so much strength of purpose. Do you suppose they found their ideals in church or in books or where?" When a message has come to the boy, God has been speaking—he has been listening—and he has worshiped during the service. It makes little difference how many times he has read a clipping or announced a hymn, as seems to be the emphasis in many of our young people's societies. He needs to see—to feel—to desire. These are the three steps in real worship. If you will judge your worship program by these three steps, you will know how much of value it has to the young men and women.

As confidence grew in the evening hour, more and more of the work of the morning was shifted to the members of the group. Then one Sunday I asked one of the young men to lead the worship hour alone, to choose the members of the group whom he would like to have help him, and then to tell me how they would like to have me help them. He did so and the service was very well done. The following Sunday another boy had charge. Then, by the vote of the young people themselves, the worship hour in the morning was placed in the hands of the members of the department. And so it has been conducted ever since.

At first, those who would like to try to be the leader were asked to hand their names to the superintendent, and at the close of two Sundays there were volunteers enough to carry the services to the summer time, exclusive of the special days. Some had volunteered by classes, some by groups, and some were boys and girls who chose to lead. The list was an inspiration to any one who had been working with the group. Here was a boy who last year was a trial because he chose to disturb all the rest; now he was asking to be allowed to be a leader in worship. Then he was irreverent in prayer; now he answers, when asked if he would make the prayer, "I should like to try though I am likely to fail." Here was a group of girls who held back from any service; now they wanted to show that their class could do a very worth-while task in leadership.

Well, the Sundays have come and gone, and the Sunday morning worship hour has been more and more a source of help. I can only give one or two illustrations of what the material used has been. But they are characteristic of the rest. The service for Palm Sunday was led by a class of seventeen-year-old boys. So strong and full of possibilities they looked as they took their places in the chancel! They had typed passages from the Bible concerning the last week in the life of Christ. These they handed to the division as the boys and girls entered. After the responsive service, the leader explained the use of these passages. Then one after another, a boy told in simple language the story of the special day, and asked the division to read with him the little passage from the Bible giving some beautiful thought of the day. Another boy made the prayer and still two others took the offering. Together the class sang one of the Eastern songs. At the close of the hour, every boy had taken part in one of the most impressive Palm Sunday services I have ever heard.

Never can they have quite the same thought of Palm Sunday as they had before they prepared to show it to others, and to teach others to appreciate the value of it.

'Tis another Sunday and Wintakee Camp Fire, a group of colored girls, are to lead the service. It is flag day and so they have builded the service about the thought of that day. After the leader had given the call to worship, there was a salute to the flag; then from the wonderful patriotic service in the Hymnal for the American Youth, one of the girls gave the key words of the flag while the department read the selections. Another told the story of the taking of the Athenian oath by the boys of the olden time. Then she read impressively the Athenian oath. Another told the story of how a little American flag, torn and tattered, had saved the lives of many people in the Boxer trouble in China. Together the group sang a song.

One of the girls gave the notices. Two others who felt that they could not talk, took up the offering (which, by the way, is a real part of worship in our plan. A little envelope pushed into the face of a young man or woman never taught him to give thoughtfully or reverently. It is far more important that they give as to God than it is for the secretary to know just how much every class contributes. Why not do the same way in the church service if it is a way that leads to worship? Giving in the Young People's Division, at least, should be as dignified as that in the church service. Believing thus, we take the offering in the same way as it is taken in the church and the leader makes the prayer and places the gift on the altar. Thus you not only make giving a part of worship but you train your girls and boys to be able to give the same service in the church when the need arises. There is no reason why the ushering and the taking of the collection should not belong to the young people of the church).

'Tis the last day that the friends who have been teaching in the department from Boston and Harvard University are to be in the school. Some have been Camp Fire Leaders, some Scout workers, some industrial teachers, and some in the church school. So for this day, they are to be the ones to be honored in the worship hour. The Devotions are led by the superintendent of the Intermediates who is leaving. Reference is made to the leader of the Senior Group, who will be working in Mexico for the next year, and who has already left to prepare for the work. One of the teachers who is to be in Japan is asked to tell what she hopes to do. Then the teachers sing together, "I Love to Tell the Story." Then one of the younger girls recites that wonderful poem called, "The Builder," substituting the word teacher for the word mother. After this one of the boys from the Scout Story-telling Class tells a little original story—a story of the fairy of Good-Works looking for helpers in the fall, of the volunteers who came, of the work they had done for the fairy, and then closed with the thanks of the boys and girls for the lessons they had taught, for the faithful service they had rendered and the inspiration that their lives had been. Together teachers and pupils sing, "O Master, Let Me Walk with Thee," and the service is over. But left in the mind of the pupils is the thought of the nobility and the privilege of being a worker for the Christ.

These are typical of the worship services which the boys and girls have led. Sometimes four or five have been used in the service—sometimes twenty. And who has helped them? Sometimes they have asked their Camp



Fire leader—sometimes their teacher, and sometimes it has been my pleasant task. Often the leader has come to my home where I have given him access to stories that might illustrate the theme, books of prayer, different versions of the Bible, and all sorts of material from which he could choose what he wanted. Not often have I had to do most of the planning—only once has a person asked to be excused from a part in the program and only once has a person failed to appear without sending an excuse for his absence. They have loved the work—they are eager to be asked—they are interested in the work of the others, and, best of all, they have been able to lead the rest in a service that shows plainly the spirit of worship.

Many and many have come to watch the services through the year, but in no way are they an annoyance to either leaders or group. The services move along as if no one but the group was present. Over and over the question has come after the classes have been dismissed, "How did they learn to do it?" The answer is simple—they have chosen for themselves a department ideal; they see the value of the worship; time and thought are spent in the preparation of the material, all of which is fitted to the group where it is being used; all confusion in the room is eliminated and all the surroundings are in harmony with worship and reverence. Each person is asked to do the task in ample time to prepare the work and then is anxious to uphold the standard of the division. They have a mind to work and a mind to worship. Every class has done its part, so it knows how to appreciate the work of the others.

But not all the sense of worship has come from the Sunday services—not by any means. The ceremonials of the Camp Fire contain much of worship. The First Aid class of Scouts have learned reverence for God's works. The night camps of the boys have much of inspiration; the Scout Story-telling class has learned to tell Bible stories in such a way as to bring out the manliness and the inspiration of the Christ life. The special communion services for the department twice a year when pupil and teacher commune together have helped much. The communion class for those who are to join the church, which is held for six weeks preceding Easter, teaches reverence for the Sacraments, for God's Day and for God's house. The classes in cooking have shown the girls how to make the home one in which God can dwell; the special service for those who join the church, in which some little gift from the church emphasizes the value of their new decision, has been of much inspiration to the division. The constant use

of the reflectoscope, showing the great art pictures, the wonders of God's world, etc., has been more than a pleasure. The church services have helped many; the several pageants given by the young people have visualized the value of service for the Christ. These are some of the ways in which we have tried to teach that God lives—that God loves—and that God leads. We have known and seen that as there grows the sense of God in the every day life, the sense of worship of that God grows.

The work at the Church of All Nations is all most interesting. There is so much to do; the group needs one's help so keenly; the reactions are all so full of inspiration. Yet if one should ask me what part of the work had brought the best results, I should say without hesitation—teaching the young people to worship.

The test of a school is the number of trained Christian leaders which it produces. The test of a program is the number of ways in which it inspires to service. What has the twenty-five minutes spent at the opening of the church school meant in your church in the last year—in the last ten years? Are most of your young people trained to lead? If so, did they learn it through the church school? Do they go out from the service with a message or do they go out with a jumble of trashy music, poorly read Bible passages, announcements, and confusion in their minds? Is it carefully planned, or do you happen to sing certain hymns and tell unrelated stories?

The church woefully needs trained leadership. The boys and girls woefully need tasks that shall occupy mind and time. If the church schools of the country would awake to the possibilities of the young life in their teen-age departments; if they would vitalize the message in such a way that it would grip their lives; if it would build around them the

beautiful, the ideal, the worshipful by means of its many kinds of service, in a few years the church would find associated in its work a vast army of strong young workers, ready for any service.

It is not because they do not care for the best that we lose them; it is because we have been too careless, or too lazy, or too indifferent to show them the best. Let your worship service, whether it be in a story in one of the clubs, or part of the worship of the church school, show them the Master Teacher. Little by little, they must find him, while still you are teaching them to know him, as the great Friend—the ever-present, ever-loving Friend. When they are seeing him thus, you are teaching them to worship the Christ.

### THE BUILDER

A builder built a temple,  
He wrought it with grace and skill—  
Pillars and groins and arches  
All fashioned to work his will.  
And men said as they saw its beauty,  
"It shall never know decay.  
Great is thy skill, oh builder!  
Thy fame shall endure for aye."

A mother (teacher) built a temple  
With loving and infinite care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised her unceasing efforts,  
None knew of her wondrous plan.  
For the temple the mother (teacher) builded  
Was unseen by the eyes of man.

Gone is the builder's temple—  
Crumbled into the dust;  
Low lies each stately pillar,  
Food for consuming rust.  
But the temple the mother (teacher) builded  
Will last while the ages roll.  
For that beautiful unseen temple  
Was a child's immortal soul.



# Religious Education in the Local Community

## A New Method of Approach to the Problem

IT is a matter of common knowledge that the provision made for religious education on the part

of Protestants is pitifully inadequate. Not only are there large areas of the community untouched, but those who do avail themselves of the advantages offered by the churches are inadequately served. It is coming to be a general conviction that the churches must find some way to reach with religious education all the children (whose parents do not positively oppose it), and that some form of week-day education is probably essential.

Beyond this point, however, opinion seems to divide. How shall this larger program of education be provided and how shall it be related to the program of the Sunday school and other existing agencies? Shall the Sunday-school program be expanded and the Sunday school itself reorganized? If so, shall it absorb other agencies, including young people's societies, Christian associations, missionary organizations, etc.? Immediately we raise these practical questions we enter the field of controversy—a field in which there is as yet no voice recognized as commanding authority.

Those who hitherto have attempted to meet the obvious need of a larger program have been confronted by serious obstacles. Any agency which assumes the right of initiative in entering this larger field, and of seeking the correlation of other agencies and programs, must justify this right as against the prerogatives of others, or else take its stand determinedly to push through its own program in the face of all opposition. And there is perhaps no greater sinner today than the person who deliberately adds to the educational confusion by injecting another program into the local community and calling for community, or denominational, support.

### An Opportunity Presents Itself

Early in June of this year a convention was held in Cleveland composed of the employed secretaries of local and state Councils of Churches. The purpose of this gathering was to consider a series of reports, each prepared by a special commission, dealing with a particular phase of cooperative church work, and suggesting methods of procedure for these local councils. Among the reports presented was one prepared by the Commission on Religious Education. The method adopted by this Commission in preparing its report was so novel, and its reception by the convention so enthusiastic, that some are sanguine enough to believe that a plan has been discovered whereby real progress may be made in the development of a unified community program of religious education without encountering the difficulties which ordinarily surround such attempts. Just what the method is may best be indicated by quoting freely from the report itself.<sup>1</sup>

The Commission on Religious Education was asked "to bring to the convention a program of united Christian effort for the church." In addressing itself to this task, the Commission was mindful of the fact that during the

By Benjamin S. Winchester

last three years a rapid movement has been taking place for the organization of local councils of churches,

until now upwards of forty cities are thus organized and provided with employed secretaries. How is the interchurch council to relate itself to these other denominational and interdenominational agencies and programs, and precisely what share is it to have in shaping and in putting into effect a community program of religious education? That is the problem.

In view of situations so complex, so different from each other in different communities, and so rapidly changing, and in view of the fact that the Commission was asked to determine standards and methods of procedure for an element of community life which is almost wholly new, it seemed necessary as a first step to gather such experience as might be available from those who are now facing the problem of religious education as secretaries of local councils of churches. What are the elements in the problem, as they see it?

The Commission accordingly sent out to the various secretaries of interchurch councils, and to others who might be presumed to have some experience of community problems, a series of questions, followed a little later by a second series, in which effort was made to think through together the difficulties which present themselves to those who, in the interest of closer cooperation and increased efficiency, are concerned in harmonizing the various plans for the religious education of the community.

### What the Inquiry Revealed

A very gratifying number of replies to these questions was received, a perusal of which revealed the following facts:

1. The presence already in most communities of a considerable number of agencies for religious education responsible to different authorities, local, state, or national, denominational, interdenominational, or undenominational, each promoting its own program of education.

2. A marked tendency to think of religious education in the local community mainly in terms of the organization with which one happens to be officially connected, such as the local Councils of Churches, Sunday School Association, Young Men's Christian Association, and Young Women's Christian Association.

3. A tendency on the part of secretaries to ignore those local agencies and programs of education to which the church is not directly related and for which it does not consider itself officially responsible.

4. Little evidence of any attempt impartially to appraise the value of various types of religious-educational work.

5. A general recognition of the need of closer correlation of the educational programs of existing agencies.

6. A tendency to advocate expedients rather than to analyze a situation in the light of fundamental principles; to apply remedies rather than to deal with causes.

7. A general failure to study the whole situation and to help in planning a religious education program so as to meet community-wide needs, and consequent failure to meet these needs adequately.

8. The inability of any one agency to comprehend the task of religious education for the community as a whole.

<sup>1</sup> From this point material from the Report is largely embodied in the article without the use of quotation marks.



9. The lack of any educational policy on the part of (most) local councils of churches. (In one instance only did an interchurch council send in a carefully formulated statement of its aims in religious education and its proposed method of procedure.)

10. Frequent lack of constructive suggestion from writers who gave the results of their individual thinking, and, on the other hand, most valuable suggestions from writers whose reports embodied the results of group thinking and discussion in a conference of local leaders.

In view of these facts, it seemed clearly presumptuous for a Commission sitting in New York to undertake to formulate a program or standardize procedure for secretaries of local councils who are facing, in their respective communities, widely different conditions. It is a matter of grave doubt as to whether it is possible to frame any one standard program of religious education that will apply to all communities. The most that can be done is to indicate the procedure by which a department of religious education in a local Council of Churches may formulate its own educational policy.

### Specific Community Problems are Important

The report of the Commission on Religious Education therefore does not present a standardized program or a "blue print" to be followed in the organization of local Councils of Churches. It does not even summarize the individual judgments of members of the Commission. To have followed this course, the Commission would have been obliged to condense into the briefest compass the statements of principle and method which are already easily available to the earnest student in several well-known handbooks.<sup>1</sup> The Commission felt that in view of the existing complexity and delicacy of the educational situation in most communities, the variety of conditions in different communities, and the rapid changes taking place in the whole field of religious education, it would render a greater service by raising the specific community problems which every secretary of local councils must meet and by suggesting a method of approach to and attack upon these problems.

The report assumes the importance of religious education. It presents no argument on this point. It likewise assumes the existence in the local community of various agencies charged with responsibility for formulating programs of religious education and the more or less general use of such authorized programs. The report does not express a judgment regarding either agencies or programs. It defends no theory of religious education. It advocates no specific method of organization. Its purpose is to lead secretaries, and others who may be facing the community task, to think, independently, inductively, and constructively. It indicates points of confusion that may exist in any field, issues likely to arise and demand a settlement. In short, it offers not a series of *conclusions* which are to be regarded as final and authoritative, but a *method* by which local secretaries may sit down with all persons immediately concerned, study the local situation in all its bearings and arrive at their own conclusions.

The Commission therefore followed this method in the preparation of its report. The Commission as a whole met

several times. Its executive committee held seven conferences, through its secretary conducted an extensive correspondence with the fifty or more secretaries of interchurch federations or councils and with a selected group of other persons interested in religious education. In addition to these preliminary investigations and conferences, the Commission spent a day at Cleveland in advance of the convention, carefully restudying the problem in the light of the reports of the other Commissions which had not been previously available. During the first day of the convention its members listened attentively to the discussions on other reports. Throughout all of this preliminary study, the Commission consistently adhered to its purpose, viz.: to analyze in the most painstaking fashion the community problem of religious education from the point of view of the local secretary, to locate the major issues, to discover the exact points where differences of practice or conviction are likely to occur, and to state and restate these issues until they should be formulated so clearly in topics for discussion that no time would be lost through irrelevant remark or argument. In short, the Commission proposed nothing less than to inject the community problem into the convention itself, for general discussion by the four hundred persons present. The Commission placed at the disposal of the delegates the results of its own group-thinking in its analysis of the issues involved. Further than this, it refrained from indicating what conclusions must be reached. In fact, no one, not even the members of the Commission, had any preconceived notion as to what conclusions would be reached. The chairman of the session confined himself to the task of writing upon the blackboards one by one the questions for discussion, recording the suggestions as given consecutively from the floor, and briefly summarizing conclusions when the discussion seemed to have exhausted the experience of those present in respect to a particular group of questions.

There were three reasons for the use of this method in preparing this report: First, the Commission had a conviction that the results of such group thinking are *more reliable* than individual opinions and convictions formed alone; second, that people do not *act* on other people's opinions or standardized solutions, at least not as intelligently and effectively as when they themselves share in formulating them; and, third, that this method is the one which every local council of churches will need to follow in working out its *local program*. The Commission felt that the application of this discussion method by the Convention itself would prove the best possible demonstration of its value—a judgment which seemed to be confirmed by the hearty applause of the convention at the close of the session.

### Conclusions from Group Thinking

The conclusions actually arrived at in the group thinking of the convention delegates may be summarized as follows:

1. In the communities represented, the following agencies are to be found, all concerned in some way with religious education: Sunday schools, scout organizations, daily vacation Bible schools, Protestant teachers' association, denominational colleges, community schools of religion, homes, parish schools, Christian associations (Y. M. and Y. W.), the local interchurch council or federation, the women's missionary societies, week-day religious education committee,

<sup>1</sup> As examples of such books the following may be mentioned: Athearn, *A National System of Education*; Coe, *A Social Theory of Religious Education*; Cope, *Education for Democracy*. Each of these contains an extensive bibliography.



Woman's Christian Temperance Union, Saturday craft schools, young people's societies, parochial schools, public schools. Nearly a score of agencies, in the aggregate. Although these may not all be present in any one community, yet many are to be found in all communities, and the presence of so large a number of agencies, promoting independent programs, is the first factor in the problem of community religious education.

2. In the programs of these agencies are to be noted the following objectives: Bible study, heroes and heroism, mission study, history, morals, social morality, temperance, social service, methods of work, church loyalty, patriotism, worship, life problems, vocational guidance, organized recreation, child welfare, Americanization, international friendship, psychology, science of teaching. Not an exhaustive list, but suggesting the need of correlation and cooperation in curriculum-building.

3. (a) The following groups are mentioned as being actually touched by the independent activities of the several agencies: Church children, some non-church children, some non-English-speaking persons, employed boys, working girls, shop-workers, public-school children, some adults, church women, college young women, parents, Sunday-school teachers, ministers, officers, and administrators of religious education. *How many of these several groups are being influenced in any given community, and how many are wholly or largely outside the aggregate influence of all agencies, is, of course, the vital question.*

(b) Some idea as to the extent of the neglected area is indicated in this list: Children of homes only nominally Protestant, children under 5 and over 12 years of age, children of working people in industrial communities, foreign-born mothers, apartment house residents, immigrant groups, children of the rich, rural, and migrant groups—surely an impressive showing!

4. Turning now from conditions as they are to consider what ought to be the churches' objective, running through all these programs of all agencies, its broad purpose may be summed up in the statement: *To produce Christlike character in the individual; to bring in the Kingdom of God, in the community and in the world at large.* More specifically, this involves familiarity with the mind and personality of Christ, with the Bible, understanding and acceptance of the Kingdom of God, the assuming of a personal relation to God, the development and acceptance of moral standards, a Christian community consciousness, an attitude of reverence for and obedience to law and government, an attitude of community cooperation, a sense of responsibility, an appreciation of the church and of worship, a sense of stewardship, a responsiveness to conscience, fidelity to duty, a self-directed and controlled life.

(a) In the production of this type of character, the plan of the educator should not contemplate such predetermination of response and action as would rob the child of freedom and initiative. *It is the task of the educator, and of the church, to bring to him the accumulations of past experience in such manner as to aid him in determining for himself his conduct in respect to concrete situations as they arise.*

5. In order to facilitate cooperation in religious education between the various community agencies there are needed a common objective, a standardized educational program covering the year and formulated in terms of the child's experience, and trained leadership.

(a) Such a program is not merely the sum of the separate programs of the several agencies. It is rather a unified common program of religious education for the community. In it the activities of all will be completely correlated in the interest of economy and efficiency and provision will be made for the attainment of every legitimate objective of any single agency, such as missions, social service, etc. *Such a program is the product of the joint effort of all community agencies concerned with religious education.*

(b) *The unifying principle of such a program is primarily the welfare of the individual himself, his usefulness and development, realizing, however, that this will only be secured when the ideal of such development regards him as a child of God, a religious and social being.*

(c) *In such a program of religious education activity will hold a central place; inasmuch as there can be "no impres-*

sion without expression," no teaching apart from conduct. The knowledge of Jesus Christ must be experimental and practical, life is whole, religion cannot be divorced from actual living. Service gives point and motive to teaching.

It seems significant that out of a general assembly so much of definite and concrete suggestion was obtainable. Many of the conclusions are, no doubt, matters of common knowledge. The important consideration, however, is that this convention group thought out together, by this discussion method, these conclusions. Whatever results were obtained were the product of their own reasoning and represented their own convictions. If the group had been composed more exclusively of persons engaged in the work of religious education their resultant conclusions would, doubtless, have been still more definite and far-reaching.

## Steps in Method

The obvious inference from this experience is that a method has been discovered whereby, in any community, a group of persons engaged in religious education and representing various agencies and programs may be assembled, to study without prejudice the existing local situation, and to devise jointly a program for meeting local needs. Just what agencies and persons are to be thus assembled in any given instance will depend upon local conditions. It will be wise to move carefully in making up the list of such agencies, guarding against the danger of being identified with faddists or propagandists, on the one hand, or of giving indorsement merely to some existing partial program, on the other. It must be distinctly understood that the group will concern itself with nothing partisan or partial. It is interested in the community as such, and while it has no program of its own to urge, it seeks, through cooperation of all churches, an adequate program for the whole community.

Having determined, through careful inquiry and counsel with denominational educational leaders, the personnel of the group which is to make a study of the local problem, it will then be the task to make painstaking preparation for this group study. How this should be done has been indicated in what has already been said in describing the preparation for the report of this Commission, but the main points are again summarized here.

1. The first secret of success through discussion is the careful preliminary study of the problem, the location of the real issues and their statement in clear question form in advance of the meeting. Here is where church meetings, adult Bible classes, and many other so-called deliberative assemblies often fail. No one has taken the trouble to make sufficient preparation. The remarks run off on minor points, people exploit individual hobbies, issues are confused, and the discussion gets nowhere. No other result can be expected. With no method for determining the topics for discussion, under the main subject, each person talks about what happens to be in his own mind and the discussion scatters. There is no real facing of issues and thinking through to conclusions. Individual thinking is just as lacking in result as group thinking, if this haphazard method is followed.

2. A second secret of success is order and progress in the questions themselves. The questions do not represent several unrelated topics, but rather provide for a natural development of thought and interest.



# The Candle Service in the Children's Church

**C**HURCH attendance has distinct values. Many people who feel earnestly regarding the future

of the church are quite concerned regarding attendance of children. If the church is to continue to function in the community, children ought to form habits of church attendance. On the other hand, there are those who feel

that habits of inattention are formed by children attending a service which is for adults. No worship service can be worked out both for children and for adults. If a children's church is formed, there may develop in the mind of boys and girls the idea of a separate institution. This scheme does not bring the children into touch with the service which their fathers and mothers attend. It is possible to work out a plan whereby children may have a part of

the opening church worship and then a sermon by themselves in another part of the building, at the time the adults are listening to a sermon in the church auditorium. In this way it is possible to develop a child's loyalty, and habit continues.

For a number of years the Winnetka church has been trying an experiment following the latter plan. The church-school session begins at nine-thirty and closes at a quarter to eleven. This makes possible a ten minute intermission between the church school and the beginning of church service. A very large percentage of the boys and girls go into the church service. Those in the eighth grade and on through the high school are expected to stay through the adult service. The boys and girls from the fourth grade on through the seventh leave the church auditorium, marching out with one of the ministers during the singing of the hymn just before the pastoral prayer. They go to a large assembly room and there proceed with the following service of worship. Marching out of the church naturally gives a fine opportunity for a little relaxation. As soon as they are seated, instead of the minister starting the service, one of their number, who has been elected by the whole group, leaves his seat and comes to the front. At once the room is quiet. He proceeds to a pedestal upon which is a model of a temple,

By J. W. F. Davies

which has its door closed. He opens the door and discloses a burning candle. Then he faces the audience and says:

"We open the door of our hearts that we may hear the voice of God as he speaks to us through song, prayer, giving, and his word, that our best love may go forth in worship of him."



Temple and Candles

He then walks back to his seat. Another comes to the front and lights one of the four candles which surround this temple. After he has lighted this candle, which is the symbol for song, he says:

"As this candle gives out light, to brighten dark corners, our songs will cheer life and fit us better to praise God."

A hymn is thrown on the screen; the lights are put out and the whole congregation joins in the singing. As the hymn is finished, the lights

are again turned on and another child from the audience comes to the front. He takes the second candle, which is recognized as the symbol visualizing the reading, and lights it from the one burning inside the doorway. He repeats:

"Burn candle and remind us that God's word is a lamp unto our feet, to guide us to knowledge of his dealings with men, that we, through their experience, may stand before the burning bush of his truth and know that he is God."

A slide with the reading is flashed on the screen and the boy leads the congregation. Sometimes it is a responsive reading and sometimes all read together. The one who lights the prayer candle comes forward and after lighting it says:

"He prayeth best, who loveth best,  
All things both great and small,  
For the great God who loveth us,  
He made and loveth all."

Sometimes a prayer is thrown on the screen and the boy leads the congregation in prayer. Or again he may have arranged in advance for some member of the congregation to lead. After this, the fourth child comes



and lights the candle which represents the giving in the order of worship. As he lights this candle, he says:

"For we must share, if we would keep that good thing from above; ceasing to give we cease to have, such is the law of love."

He then takes the collection baskets and hands them to his four assistants, who come forward to receive them. They take up the collection while he remains standing. As they return the baskets to him, the audience rises and sings, "Praise God from whom all blessings flow."

It very often happens that the minister has not said a word until he begins his sermon, the leadership of the service up to this time having been entirely in the hands of the boys and girls. The sermon may be a straight twenty minute sermon or it may take the form of a story. It may be illustrated with stereopticon slides or again it may be illustrated with some material things, which have been gathered by the minister, or yet it may be a motion picture reel used to illustrate the sermon.

At the close of the sermon, there is a hymn, followed by the closing service of putting out the candles. The one who lighted the candle for the gifts comes to the front and says:

"The gift without the giver is bare, who feeds himself feeds three, himself, his hungry neighbor, and me. Go flame, we remain,"

and blows out the candle. He is followed by the one who lighted the prayer candle. Blowing out the candle he says:

"While our candle's put out  
Our spirits still live,  
Prayer is the spirit  
Speaking truth to truth."

The one who lighted the candle which symbolized the reading, stands in front and says:

"Oh, light go out to all the world,  
The Word of God's within,"

and blows out the candle. He is followed by the one who blows out the candle representing song and says:

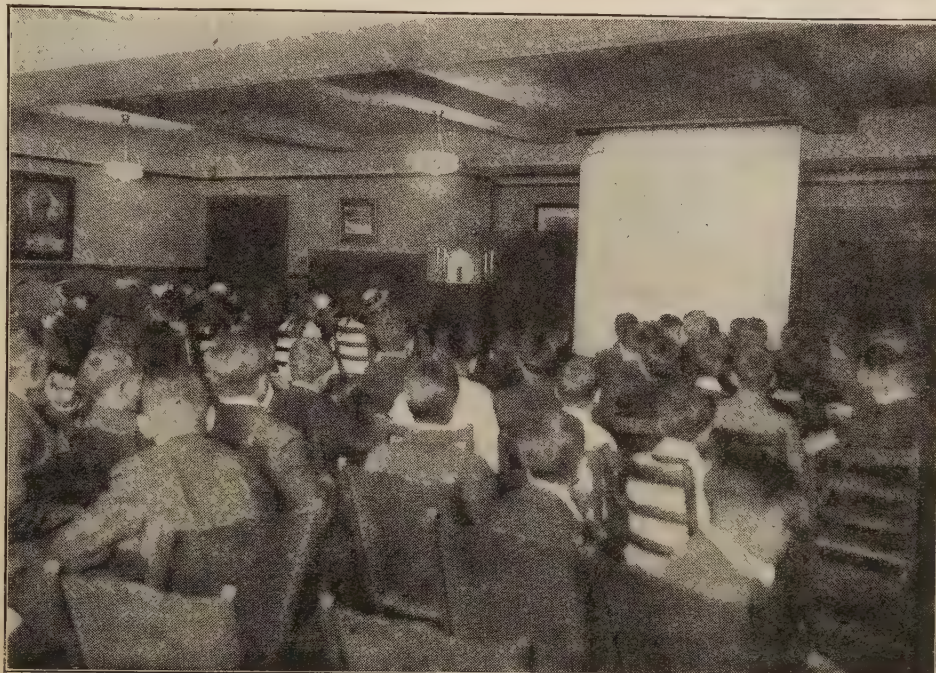
"Though the flame  
we extinguish,  
Yet the symbol remaineth.  
In our hearts is  
the glory  
And freedom of  
song."

Last of all comes the one who opened the door, and leaving the light burning, he merely closes the door and says:

"As the light of  
this flame has  
brightened our  
worship so may

thy love fill our hearts and minds, through Jesus Christ our Lord," which is the benediction. There is no hurried jumping up. After a moment's quiet, the group slowly disbands. The value of this service is that it gives the boys and girls something definite to do themselves and helps to visualize the materials of worship. The leaders are elected every three months by the children, earnest thought being given to the necessity of choosing those who will conduct this service reverently. They are usually chosen from the older members who are in the seventh grade.

In view of the fact that the attendance has doubled it would be fair to say that while the service has been dignified, there has been developed a spirit of reverence, and a real interest in this service.



The Children's Sermon

## A Unique Children's Church

**C**ZECHOSLOVAKS of New York City have established a church solely for children, with a children's choir and orchestra and child ushers. Its doors are open only to those under 15 years, with the exception of the pastor and organist. Yet there is not a Sunday when it is not as well filled as any Fifth Avenue church. The Church—Jan Hus Church, it is called—is the kind of a place any one feels more cheerful for being in, especially the light-hearted Bohemians, whose mother country has endowed them with a love of the gay and vivid. The panels of the walls are decorated in Czechoslovak fashion, with brilliantly colored designs.

To come to the children's service—at nine-thirty on Sunday morning, when the little ushers in their stiff Buster Brown collars have finished their task of seating the congregation, the boys' choir, thirty strong, enters marching in processional. It is one of the finest boys' choirs in the city.

The stringed orchestra, which supplements the choir, is the product of the Jan Hus Neighborhood House, which is conducted in connection with the church. But what of the sermon? There are no dry, doctrinal harangues in the children's church. The pastor has solved the problem of retaining the sermon and yet keeping his youthful congregation interested.

"Preaching and moralizing are horrible," he says. "It is much better to let the children draw their own lesson from some interesting tale."

So he tells them stories, sometimes old Bohemian folk-tales translated into English, sometimes a Bible story, and sometimes a modern story.—*New York Times*.



# A New Idea for Rally Day

By J. Byron Tarney

MAY we not raise the question as to whether or not "Rally Day" is just the designation we want? The idea contained in *rally* is rather that of the *whoop hurrah* quality, which may possess no more than momentary interest. Does the name suggest what ought to be the significance of such a day? What are the purposes that are usually in mind as contrasted with a fundamental purpose?

(1) The surface idea is to *round up* the members of the school of the preceding year after a vacation of several weeks, and inspire them with new enthusiasm and zeal. This is good as far as it goes, but it will probably not carry very far.

(2) Sometimes it is the purpose to *put on* something which will attract a crowd. This is questionable and surely not of permanent value.

(3) Have a Rally Day because it affords a change and it seems to be the proper thing to do.

(4) As sometimes used, Rally Day is a *filler*. It does away with the regular lesson, and that is convenient, as supplies may not have arrived, and classes may not be provided with teachers. This wholesale way of procedure takes care of the school without exposure of these trifles of mismanagement.

## The Real Purpose

At the outset we ought to have quite clearly in mind what we desire to accomplish, and only an inclusive aim more worthy than the above partial and superficial ends ought to be considered. Rally Day ought to mean, of course, bringing back all of last year's enrollment and as many new members as possible. The program must be one which will not only *interest* (this is different from *entertainment* merely) but will have value. The deepest-lying purpose should include two elements: One of these should be to set before the minds of the young people the place and need of the work of the church. The other element is that for the adults; it should emphasize the fact that the church is responsible for the religious training of young people. The adults must be made to feel, not that they must attend the school necessarily, but that they must help to give an atmosphere to the church and its activities which makes it apparent that the school is not considered just a necessary nuisance that must be uneasily tolerated and relegated with perfect propriety to the basement, out-of-the-way places and odds and ends of time. They must realize that the young people are the finest, and only real asset the church has, and that their training, nurture, and direction are the very heart of its work. It should be em-

phasized in no uncertain way that, if the church has any business at all, Christian nurture ought to be a major part of it.

When shall the Rally Day service be held? On Sunday of course, but at what hour? Shall it be before the morning service, in case that is the usual meeting time for the school? Or shall it be held after the morning service, at noon hour, when that is the customary time of meeting? It is quite generally the practice to put all matters that have to do with the school at times and places when they will not interfere with the edification of the faithful at the morning service.

## THE TEACHER'S PART

A letter from the superintendent to the teachers should be sent several weeks before Rally Day, urging a personal letter to, or preferably a call upon every pupil in the class, in order to assure the attendance of pupils and parents and a one hundred per cent answer to the Rally Day Call of classes. This letter to the teacher also announces the special features for the teacher on Rally Day and beyond, such as lesson study gatherings, the fall teachers' social, and emphasizes especially the spiritual goals of the school and the necessity for a clear vision of Christ in order to realize these goals.

There may be now and then a minister so full of vacation experiences and inspiration that he will be quite loath to give over a morning service to the Rally Day program. It is barely possible that there is still, somewhere, a minister who does not feel that the school has any right to recognition at the morning service hour. But the leader who is aware of the specific business of his church will welcome the opportunity to have presented to the congregation the necessity of more commendable educational work and to press home the obligation that is upon the church to see that this work is properly done. The morning service is certainly a fitting time for uniting the school and members of the congregation to consider this task.

## Preparation for the Service

To be of any permanent value, something more must be done than the sending out of cards, more or less interesting or funny, to all the members on the roll. Notices of

some kind will doubtless be sent. But it should be remembered that the highest worth of the day is lost if it means just entertainment prepared by a few for the enjoyment of the rest.

(1) There should be at least one meeting of the teachers and officers of the school to go over the plans for the year, to note any changes in procedure that are deemed wise or may have become necessary, and to lay upon each worker as heavily as can be done the responsibility for his or her part in making the Rally Day program set forth its purpose, high and clear. If the plan is carried forward by the superintendent and one or two teachers, or if the school on that day is assembled in a careless fashion to have a little *program* as a camouflage for a sermonette by superintendent or minister, there will be little use in the performance.

(2) Outside of the working force of the church, there are at least three groups with whom preparatory work should be done:

(a) The homes in the parish. There should be calling, and much of it. The teacher should go into the homes. Yet, that is not entirely sufficient, for the teacher's interest would be in a particular boy or girl who is a member of a particular group in the school. The minister, or a member of some special committee, should call upon parents to talk with them concerning the school and the educational plans for the year. The visitors may indicate ways in which the interest of the parents may manifest itself. The homes must be reckoned with, not merely from the young people's standpoint, but from the parents' side as well.

(b) The enrolled members. Every teacher should see every member of his or her group, call by 'phone, or send a personal note. The Sundays preceding Rally Day can be used to bring the classes solidly together, accounting for those who may not return and going over lists of prospective members.

(c) New families and others. This preparatory work should include calling upon the families who are newcomers in the community. Undoubtedly there will be other families whose children have been absent or very irregular in attendance, who should be visited. Classes of certain ages can be set to work to bring into the school friends in the community who may not have attended. This assumes of course that a church will arrange to make proper provision for them should they come.

Ministers, superintendents, officers and teachers must remember this: that while in many cases we lament that lack of response on the part of the community to the religious-educational work of the church, we should honestly recognize that, more often than it is gratifying to believe, it receives as much attention and recognition as it deserves, and that the only reasonable hope for a higher evaluation of the work is to make it actually of greater value. As



long as the all-too-common attitude obtains regarding the Sunday school as to its utility there is no basis for the expectation that these rather critical outsiders will rush in at our invitation. It can be put down as final that they will not come in at all unless they are assured there is something worth coming for.

### A Day for the Children

The point may be raised here that Rally Day is for the children and not for the public, nor for adults. The unpleasant fact is that, in most cases, the school is the affair of one or two consecrated individuals, or at most, of a comparatively small group. We need not deceive ourselves here as to just where the most tragic, yet elusive, difficulty lies. Young people will respond when there is a project worthy of response. Morley reminds us that "Indifference is deadlier than hate," and it is just this deadly indifference on the part of our church committees and adult constituency of our parishes which makes the school problem such a difficult one. In view of this, the program for the day ought to be aimed against our strongest—even though unintentional—opposition, and that is against this indifferent and unresponsive attitude on the part of those who can make possible splendid things, or who can almost make null and void the labors of those who teach.

To sum up: First, the purpose of Rally Day should include these two parallel ideas: to arouse the adults from their indifference; to bring to the young people an appreciation of the essential place of the training of the church.

Secondly, give the program the best part of the day, and not a bit of time that cannot be used for anything else, before or after some "more important" gathering.

Third, an informed and united staff of teachers and officers is essential.

Fourth, there must be a thoroughgoing preparation.

With these items and purposes in mind, what of the program? Subject to changes and adaptations, the following is suggested.

### Program for a Rally Day Service

**Processional:** "Sound the Battle Cry" (Tune, *Battle Cry*).

**Opening Sentences**

**Prayer,** followed by the Lord's Prayer.

**Hymn,** "Soldiers of Christ Arise" (*Dia-demata*), or "True Hearted, Whole Hearted"

**Memory Selections,** by School and Congregation

At this time, for a period of fifteen or twenty minutes, exercises may be arranged for various departments. Beginners and Primary Departments may give appropriate songs or recitations. The Juniors may take part in a memory drill or sing a department hymn. The Young People may also have a part if desired.

If there is to be any address by minister or superintendent, let it come at this time. For the closing part of the program, the following, which is in keeping with the purpose as suggested above, is offered.

#### "To Whom Shall We Go?"

(A woman, robed in white, representing *The Church*, seated; chair is elevated about a foot above level of platform. While she takes her place, organist may play music for "I Love Thy Kingdom, Lord.")

**The Church:** (*Seated, speaks as if in meditation.*) I am the Christian Church. Through the years of slow-moving centuries I have come. Surely I have blessed the world. Have I not preached the Word in-season and out of season? Have I not caused to be established places for the poor, hospitals for the sick, and homes for the unfortunate? Have I not taught men and women to give alms? Have I not sent messengers to lands afar, even to the uttermost parts of the earth? Have I not proclaimed justice and brotherhood?

But now, after all this, I have come upon trying days; there are those who think of me only to scoff. Countless numbers are indifferent to me and reject my message. By others I am called upon only for the ministry of the marriage service or at time of death. As of old, many have turned back and follow me no more. Sometimes by those I have counted friends I am called a failure! After all, a failure! Can it be? Wherein have I failed? What can I do? What sounds are these? (*Pauses an instant and raises head as if listening.*)

(The organist plays "Jesus Loves Me" and children of Beginners and Primary Departments sing. A few of the children during music take places at front of platform, facing *The Church*.)

**The Church:** (*continues*) Am I to be disturbed in my meditation by thoughtless children?

**Primary Girl:** We are the children—active, eager, and happy. All we have must be given to us. We must depend upon parents and teachers. To you, O Church, we come. Will you help us? Will you give us teachers? Will you tell us about the noble men and women who have labored for you? Will you tell us of your wonderful stories?

**The Church:** Why, my little children, I have more important—I mean, so many other very important—matters, how can I find time to tell you stories and teach you? Why, just as you came in I was deep in thought trying to find what I might do to save the world. Do you not see that I haven't time?

**Primary Supervisor:** To you, O Church, the children come. These are they of whom the Master said, "Of such is the Kingdom of Heaven," and, as a warning, "He that causeth one of these little ones to stumble, it were better for him that a millstone be hanged about his neck and he be cast into the midst of the sea." Are you, by failing to teach, causing any of these little ones to stumble?

(The children are to remain on platform until the end. They should be seated, in a good position for the final tableau.)

**The Church:** (*Addressing congregation*) I can do what you—the people of my community—enable me to do; only that, and nothing more.

(While organist plays music for "Rejoice Ye Pure in Heart," a number of Junior Boys and Girls take places on platform on either side of *The Church*. While organist plays, school and congregation may sing one stanza of hymn.)

**The Church:** More children! And who are you, and why have you come? I did not send for you—or just now I did not. I have been trying to think of some way to save this needy world. Of course you are welcome at times—but—just now I am very much perplexed and troubled.

**Junior Girl:** Please tell us what troubles you.

**The Church:** Oh, to think how many children, and fathers and mothers there are in the world who have never heard my message!

**Junior Boy:** Where do all these people live?

**The Church:** In China, in India, Japan, Africa, and in the Islands of the Seas—and, yes, in our own country, and even in our own town.

**Junior Girl:** How will they ever hear the message?

**The Church:** I will send teachers to them.

**Junior Boy:** Who will these teachers be?

**The Church:** Some of my own young men and women perhaps.

**Junior Girl:** Who will teach them what to teach?

**The Church:** I will train them. (*In despair*) Just now we need so many, and there are so few who will help.

**Junior Boy:** Could you teach us, so we might help some time?

**Junior Girl:** I know I should like to.

**The Church:** But you are so young. You must wait. When you are older we can talk about that. You see, children, what great problems I have and why I am troubled.

**Junior Children:** Do you think we might help you when we are older?

(The Church looks at them in surprise and seems about to speak.)

**Junior Supervisor:** Unto you, O Church, these children come; to you they look. Of you they ask the chance to learn the way of life, how they shall invest themselves. Fathers and mothers are so busy that they do not find time to teach them as they wish; they send them to you. Can you be so concerned about the millions outside that you are careless regarding these who are within your gates? May it not be if you properly train and guide these children they may later help you to save the world? You think they are but children, and so young, but their later decisions depend upon these early years. Are you sure that you are sufficiently obedient to Jesus' command to "Feed my lambs"?

**The Church:** (*Addressing congregation*) I can do what you—the people of my community—enable me to do; only that, and nothing more.

(Juniors also remain on platform.)

(Organist plays music for "Jesus Calls Us O'er the Tumult." School and congregation may sing one or two stanzas while the Young People are taking places. Camp Fire Girls, in Camp Fire dress, and uniformed Boy Scouts come to the platform. Stand so as to make an effective grouping around *The Church*.)



**The Church:** And here are young people too, in some kind of unusual garb. What can this mean? Is it proper to come thus? (*Aside, reluctantly.*)

Since these young people are here, I suppose it will be just as well to dismiss the great ventures I had in mind. Tell me, young people, what this means?

**Camp Fire Girl:** The dress I wear is that of the Camp Fire Girls.

**The Church:** Camp Fire Girls? What a name. It doesn't sound like a very serious matter.

**Camp Fire Girl:** Serious? But, oh how we enjoy it—the work we have to do, the duties we have to perform; it isn't just fun; it is serious.

**Scout:** And we are Scouts. The girls are not the only ones who have work to do and things to learn. I would like to show you our manual.

**The Church:** You both speak of work. You do not mean to say you like work.

**Camp Fire Girl:** Indeed, when it is for a purpose. And then we are taught to seek beauty in the world, and how much beauty there is in the stars and flowers and everywhere if there is some one to help us see it.

**The Church:** Who helps you? I mean, who is your leader?

**Camp Fire Girl:** We call her our Guardian. We were so disappointed because there was not a woman in our church who would help us—but at last we found a Guardian outside. She is so wonderful.

**The Church:** Did you really come to me for help?

**Camp Fire Girl:** Yes, we came to you first; perhaps you have forgotten. But our law; here is a part of it—"Seek beauty; give service; pursue knowledge; be trustworthy."

**The Church:** (*repeating*) "Seek beauty; give service; be trustworthy." Yes, these are great ideals. But what of the Scouts? Have you anything like this?

**Scout:** We have a law of twelve words, and an oath which begins—"On my honor, I will do my best to do my duty to God and my country, and to obey the Scout law."

**The Church:** Duty to God and country and obedience to law. Can that be religion? And who is your leader?

**Scout:** Our leader is called our Scout Master. Just now we have none. Can you help us find one? He must be a real man.

**The Church:** A Scout Master; a real man you want. It would seem that there should be some one—but men are so busy, you see.

**Scout:** But unless we can find one soon our troop will be broken up. Help us before we lose the boys.

**The Church:** These young folks, eager and earnest, are looking to me. I scarcely realized that; and to think I had no Guardian for the girls! That name, "Guardian," how much it signifies! And these Scouts ask now for a Scout Master—a real man. "Master" has a stern sound—but boys worship strength. The man who achieves, he is master. And this Scout says, "Help us before we lose the boys," and they ask me for leaders. Whom shall I send? And who will go for us? (*Slight pause.*)

(*Addressing congregation*) I can do what you—the people of my community—enable me to do; only that, and nothing more.

(*Organist plays music for "The Son of God Goes Forth to War" as a few Senior pupils go to platform. School and congregation may sing one stanza of hymn.*)

**The Church:** Welcome, young friends—young men and women. How it gladdens my heart to see you. Doubtless you have come to offer yourselves as workers.

**Senior Boy:** What do you mean?

**The Church:** Do you not know of the great things that must be done?

**Senior Girl:** What things? Where?

**The Church:** Oh, I need ministers, teachers, doctors, nurses, and Christian business men—hundreds of them. I need

### THE DAY FOLLOWED UP

The end of Rally Day is the beginning of real work. Class reunions and department gatherings must be planned for. Rally Day absentees must be visited and reported on, new pupils introduced on Sunday or on a new pupils' social night. The school goal as to membership must be kept to the front, a spiritual ingathering planned for November, and the matured plans of the school for missionary, temperance and other special days be developed and announced; so that Rally Day shall be but one of many school events inciting expectation and sustaining interest, but subordinated always to the chief function of the school, Bible study. The more the pupils are given a special part in all such planning and service the better it will be for them and the whole school.

them almost everywhere. And, too, I need right here Guardians and Scout Masters.

**Senior Girl:** We did not know you were so much in need of workers.

**The Church:** Can it be that you have not heard of the crying needs everywhere? I have thought about it and prayed about it; it is the constant burden on my heart—these great human needs—yet there are so few who are ready to offer their help.

**Senior Boy:** Surely the need, as you call it, cannot be so great, or we would have heard more about it?

**The Church:** Yes, but it is. Have you not known? Have you not heard?

**Senior Girl:** We have heard something about it, but we did not know we were expected to help, except perhaps to give or raise a little money.

**The Church:** But your life work. Had you not thought about giving yourselves?

**Senior Boy:** No one has ever spoken about life work; we have wished more than once some one would, but there seemed to be no one who knew.

**The Church:** Have I been pretending to teach these young people for years and yet have not shown them the way for their own lives? Will God forgive me? Is it too late now? O for teachers and leaders, and guides for our children and youth!

(*Addressing congregation*) I can do what you—the people of my community—enable me to do; only that, and nothing more.

**Superintendent or other adult addressing The Church:** Here are these children and young people. You have heard their plea. They are looking to you; homes also are looking to you to help in the nurture of their children; some homes there are which offer no help; the religious teaching of their children is entirely in your hands. If you fail, those children receive nothing. The public school cannot teach religion and looks to you; all who are concerned and realize the need look to you.

Your heart is made heavy by the thought of an unsaved world; you lament the lack of teachers and messengers who shall spread the good news. Where are these to come from? How can you save the world unless you save your own children? The messengers of tomorrow are among the young people of today. Are these too young, or too fun-loving, or too unresponsive, to teach? These are years of infinite possibilities. If you wait until some better time you will lose them; the task is yours.

**All:** (*Facing The Church with uplifted hands*) To whom shall we go but unto Thee, for Thou hast the words of eternal life?

**The Church:** (*Arising, speaks as if in meditation*) Is it in this that I have failed? Have I been careless here? Perhaps some of these who now scoff came to me in youth to be taught, but I thought them too young, or I was so busy with what were supposed to be more important things. Instead of giving them the bread of life, I gave them the stone of neglect. Have I caused them to stumble? If the world only knew! Yet, how can it know unless it be taught?

(*Addressing children*) Oh, little children—eager, light-hearted, so easily taught, so quick to respond—come unto me and let me tell you of earth's noblest souls, and teach you reverence, love, and truth.

And you, O Youth, of earnest mind, of forward-leaping hopes and unfolding ambitions, come and together let us learn the life and purpose of Him who can make all lives strong and useful, building on the foundations of truth, duty, service.

Fathers and mothers, officers and teachers, members of the church of the living God, what answer will you make to this appeal of the children? Shall we allow it to be said, as of old, "My people perish from lack of knowledge"? Have I failed to do my duty here? Will you enable me to meet this clear call of God and save the world by saving my own children? Perhaps, nay, rather, this is our only hope.

(*Addressing congregation*) I can do what you—the people of my community—enable me to do; only that and nothing more.

### TOGETHER WE SHALL SUCCEED.

**Closing hymn:** "Faith of Our Fathers."

(*During the singing of this hymn, the young people on the platform resume their places with the school.*)

(*After conclusion of hymn, The Church repeats the stanzas of "Lead On, O King Eternal."*)

**Recessional:** "Lead On, O King Eternal."

(*The Church leaves the platform and follows the school in the recessional.*)



# Doing for Others

By Luther A. Weigle

IT has been the fashion, among certain writers on the psychology of childhood, to describe children as naturally selfish and egoistic. In this they have followed the lead of President G. Stanley Hall,<sup>1</sup> whose theory has been that the development of the individual child recapitulates the stages through which the evolution of the race has passed. The following quotation from an article by two of his pupils is typical:

"Do we believe that the child recapitulates the history of the race? If so we may not be surprised to find the passion for property-getting a natural one, nor that the child lies, cheats, and steals to acquire it, or that selfishness rules the child's actions. Selfishness is the cornerstone of the struggle for existence, deception is at its very foundation, while the acquiring of property has been the most dominant factor in the history of men and nations. These passions of the child are but the pent up forces of the greed of thousands of years. They must find expression and exercise, if not in childhood, later. Who knows but what our misers are not those children grown up whom fond mothers and fathers forced into giving away their playthings, into the doing of unselfish acts, in acting out a generosity which was neither felt nor understood? Not to let these activities have their play in childhood is to run a great risk. It does no good to make the child perform moral acts when it does not appreciate what right and wrong mean, and to punish a child for performing acts which his very nature compels him to do, is doing that child positive injury. During the period of adolescence generosity and altruism spring up naturally. Then why try to force the budding plant into blossom? Instruct them by all means, teach them the right; but if this fails, do not punish, but let the child be selfish, let him lie and cheat, until these forces spend themselves. Do not these experiences of the child give to man in later life a moral virility?"<sup>2</sup>

Few paragraphs of equal length contain more propositions that are questionable than this. It affords but a one-sided view of the evolution of the race when it asserts that selfishness and deception are at the very foundation of that process; and its assumption that the child recapitulates the history of the race is either ignored or called into question by most psychologists of the present day. While it is true that children can not be made unselfish by punishment, the recommendation that they be permitted to be selfish, to lie and cheat as they please, is strange counsel indeed. And the reasons given for this counsel are stranger yet and more than dubious: that otherwise the child's selfish impulses will remain pent up, to break out in later life;

and that to let these impulses have free play in childhood will not only cause them to expend themselves harmlessly, according to what these writers are accustomed to call "the principle of catharsis," but will give to later life "a moral virility."

To discuss these dubious matters is not now our business. We are concerned, however, with two other assumptions which are made in the paragraph quoted: that pre-adolescent children are naturally selfish, greedy, and dishonest; and that during the period of adolescence generosity and altruism spring up inevitably and quite as naturally. Are these assumptions true?

It may be granted that much of the behavior of children seems to be self-centered, and that this behavior may easily be thought to constitute evidence of a naturally selfish trend of disposition or character. It is not really such, however. The seeming self-centeredness of children's behavior, from time to time, is attributable to factors which are by no means the result of natural selfishness. Among these factors are:

(1) The fact that children, like all human beings, possess native instincts and tendencies to action which are self-preservative, self-protective, and self-regarding. These include the food-getting tendencies, hunting, grasping, collecting, hoarding, anger, fear, fighting, rivalry, envy, jealousy, the tendency to "show off" or in some way to assert one's mastery or superiority, and the like. These native tendencies, be it remembered, are really for the good of the species as well as for that of the individual; it is only in their primary reference that they are self-regarding.

(2) The child is naive, open, and frank in his expression of his impulses and desires. He has not yet acquired the conventions which overlay and conceal the native impulses of older folk. He reveals himself without reserve; he expresses freely what he wants and tries at once to get it. He is perfectly natural and direct in his reactions to the situations in which he finds himself, whether these reactions be self-regarding or altruistic.

(3) The child is dependent upon the care of older folk. He begins life as a recipient, rather than as a giver, of good gifts. He has nothing to give to others, at first, except his own affection; there is nothing much that he can do for others, except to be his own happy self and to grow as children should. This is not to say that he may not begin very early in life to return the affection which is lavished upon him, to be kind, to give and

to share of the little that is his, and to help in the common life of the home. The point is simply that his position is one of dependence, so that in the nature of the case he receives much more than he can give.

(4) The child's relative lack of experience makes it harder for him than for older folk to realize in imagination and feeling the needs and desires of others. More important than the power to see ourselves as others see us is the power to realize how others feel. William James once said that the great difficulty of any race of men with superior power in dealing with races which seem to them to be inferior lies in their failure to realize that the people of these races "have insides of their own." The same fundamental difficulty is manifest in the relations of individuals. Few of us would choose to act tactlessly or wrongly if we could feel the ill results of our action as these feel to those who are hurt by them. As we grow in experience, are brought into varying contacts with other folk, and come to know what disappointment and suffering are, as well as success and happiness, we become able to understand more fully and to realize in sympathetic imagination the points of view, the feelings and desires of others. The child's relative lack of experience makes it harder for him to do this. His behavior may be more self-centered, not because he is more selfish, but because he lacks data. He does not understand the life of others; he is unable to put himself by imagination in their places and to feel as they feel.

These are some of the reasons why children seem to be more self-centered than older folk. Over against them must be set the fact which recapitulationists are prone to forget: *that children possess also native instincts and tendencies to action which are unselfish and other-regarding.* If it be granted that the child's ability to sympathize with the feelings of others is limited by his lack of experience, it is yet true that he possesses the original impulses of kindness, pity, and the tendency to find pleasure in witnessing the happiness and welfare of others, which are characteristic of human nature. The social instincts do not wait to manifest themselves until the approach of the adolescent years. They are present and powerful in childhood, in the form not simply of gregariousness and special interest in the behavior of others, but in the form of native tendencies to find satisfaction in helping, communicating, sharing, giving, promoting the satisfactions of others, cooperating in social groups, and caring for dolls, pets, smaller children, even aged or ill adults.

Children possess both the self-regarding

<sup>1</sup>This is the eleventh article in a series of studies for parents, teachers and pastors, based on an outline prepared by the International Lesson Committee and entitled *Hints on Child Training*. Copyrighted, 1920, by Luther A. Weigle.

<sup>2</sup>Kline and Frances: "The Psychology of Ownership," *Pedagogical Seminary*, vol. 6, page 455.



and the other-regarding impulses, then—the raw material which may be shaped into selfishness on the one hand or into unselfishness on the other. The direction in which the development of the child's character will move depends for the most part upon his experience, that is, upon the environment in which he grows up, the instruction and training afforded him, and the motives which are appealed to by those about him and by the conditions in which his life is cast.

The dogma that generosity and altruism spring up naturally during the adolescent years fails to give due recognition to the other-regarding instincts of pre-adolescent childhood and over-states the difference, in this regard, between childhood and youth. It overloads the sex instincts, attributing to them the springs of all unselfishness in life. It makes "conversion" necessary, for there must be a face-about from the egocentric basis of the child's behavior to the altrocentric basis of that of youth; and it conceives this conversion in purely "natural" terms, as the moral correlates of a physiological process, which takes place inevitably. It supports itself by painting a too roseate picture of youth's unselfishness, ignoring the self-centeredness and self-satisfaction which are quite as characteristic of young folk in the 'teens.

### The Christian Way

The Christian way of life is the way of unselfish cooperation, of mutual regard, of love and service. "Whatsoever ye would that men should do unto you, do ye even so unto them." "Thou shalt love thy neighbor as thyself." "The Son of Man came not to be ministered unto, but to minister." "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all."

The Christian way of life is the only way of ultimate success for human society, the only way in which human welfare can be effectively promoted and the prosperity of the world assured. That should need no saying after the experiences of the past few years, were it not so obvious that we have not after all learned their lesson.

In a world where men are as interdependent as we have come to be in this twentieth century, the only choice is between the Christian way and ruin. Can business be organized upon a Christian basis? Will the Golden Rule work? Can nations cooperate for the welfare of the world? If these questions cannot be answered in the affirmative, we are headed straight toward a breaking-up of civilization beside which the overthrow of the Roman Empire will seem to have been a matter of minor consequence.

The Christian way is not a way of weakness, of self-abnegation, of the incompetent and servile virtues, as Nietzsche would



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Little Mothers

have had us think. It is the way of productive efficiency, of self-development sound and wholesome because objective-minded and socially motivated. It is the way of fairness and mutual goodwill, of gratitude and self-respect, of loyalty and cooperation, of good workmanship, of democracy when democracy is at its best.

### Training Children in Unselfishness

How shall we train children in this way? How shall we foster and develop the unselfish, loving, productive impulses which they all by nature possess, and how redirect and shape toward worthy ends those which are self-regarding? How shall we help them to grow into men and women who will live and do for others rather than merely for self?

To do this is clearly not something separate and distinct from the rest of their education and training. The fact is that every aspect of the child's life has its selfish or unselfish side, and that everything that parents can do to contribute to the wholesome up-bringing of their children has its bearing upon their training in ideals and habits of unselfishness and

service. All that has been said in the earlier chapters of this series, therefore, about the child's play, work, study, books, and friends, about the home atmosphere and the forming of right habits, even about physical health and strength, constitutes part of the answer to these questions. The whole of the child's education should be motivated by the Christian spirit and should contribute to his service in the Christian way.

More specifically, we shall train our children in unselfishness, (1) by associating them with ourselves in the life of a society which is so motivated. The surest way to develop the spirit of love and service within a child is to bring him up in a home where love, kindness, and mutual goodwill are the constant motives of the everyday life of the family. And the greatest obstacle to such education lies in the fact that, as they grow, children come into contact with so many other social groups which are not so motivated.

(2) Children should be treated as *persons* within the social group, whether this be the family or the larger, less intimate groupings of society at large. It should be recognized that they have both rights





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Big Brother

and duties; and their rights should be respected and the full performance of their duties required. They have ideas and feelings of their own, too; they begin to reason things out for themselves at an earlier age than we are wont to think, and their judgments are often surprisingly sound, considering the limited data at their command. We can hardly expect them to develop a sound regard for the ideas and feelings of others if their own are continually ignored and even outraged; to respect the rights of others when respect is not paid to their rights; or to develop a sense of duty when no real responsibilities are committed to them, and they have no reason to feel that any part of the common welfare and happiness is actually dependent upon them.

(3) Children may be trained to understand the relations in which they live and the reasons for mutual helpfulness; and they may be helped to imaginative realization of the feelings and desires of other persons, and to the idealization of the causes which call upon them for loyalty and devotion. This, which is the more intellectual element of the child's education in unselfishness, is fundamental. If one

understands the reasons for social conventions and courtesies, he is more likely to observe them than if they are presented to him as merely arbitrary habits upon which older folk have agreed. To know "how the other half lives" is necessary before one can throw his energies wholeheartedly into the effort to secure for them better conditions. To understand the part played in our common welfare by policeman, postman, dairyman, grocer, miner, or railway engineer will not only beget in the child a more unselfish attitude toward them as persons, but serve to awaken within him the ideal of service in every vocation of life. Every story of loyalty and devotion, every narrative of great deeds, every portrayal of the heroes of human history, will help him to appreciate and to idealize the causes which are worth living for and dying for.

(4) Children should be afforded such opportunities for cooperation, for giving and for service as will appeal to the higher, more unselfish motives within them; and parents and teachers should place their main reliance upon these higher motives rather than upon those that are lower and more self-regarding. When one considers

the motives to which appeal is so often made in the education of children—fear, pain, personal rivalry, material reward, and the like—the wonder is that so many of them ever grow up to be wholesomely unselfish folk. The spirit of the schools has greatly changed in this respect. The introduction of project methods, group cooperation in study and recitation, and pupil self-government has done much to socialize the life of progressive schools and to bring about a higher and more effective type of motivation. There are homes that could well profit from the examples of the schools in this respect. Pestalozzi wanted to make his school embody the spirit of the home. Some homes, today, might learn the spirit of the school. It is pathetic when a mother says, as one did recently: "I wish I could handle John as well as his teacher does. He will do anything for her, but he won't for me."

### Social Service and Missionary Education in the Church School

The church exists to promote the Christian way of life. It seeks, through the church school, to educate its children in that way. The curriculum of the church school, therefore, must include more than instruction in the Bible, indispensable as that is; there must be training in Christian worship and Christian service. Every class should be not only a study group but a service unit as well.

Progressive church schools are bringing into their life and work the same spirit of social cooperation and service which we have seen to be characteristic of the better schools generally; and the church schools add to this a directness of motive and a loyalty to Christ which are not open to the public schools because they may not teach religion. The church school needs to make no reservation. It can, directly and wholeheartedly, embody in its life the spirit of Jesus Christ. That, indeed, is the central purpose for which it exists. And it best embodies that spirit, not merely by telling children about it, but by helping them to live it.

The church school should afford to its pupils, therefore, opportunities to do things for others in actual service for Christ's sake. That will mean sometimes the giving of money, sometimes the making of gifts, sometimes the sharing of privileges in personal fellowship. In any case, the children themselves, after learning definitely of various needs and opportunities, should choose the object to which they wish to devote their service and their gifts. Simply to have a schedule of benevolences made out for them by teachers or church boards, even though it be carefully explained to them from time to time, has little educative value. The children themselves should decide for whom they want to do something, and what they want to do; they ought to see the results of their



service, and if possible come into personal association with those for whom they do it. If they give money, it ought to be their own, earned or taken out of their allowance, instead of a sum which is merely transferred at their request from their fathers' pockets. A boy of six was so impressed by a set of Chinese children's clothes sent straight from China to his Sunday school by the missionary pastor whom his church supported, that he gave his whole capital, \$1.60, slowly accumulated from an income of ten cents a week, to help buy a saxophone which the missionary requested.

The missionary education of children is a natural, inevitable part of this training in unselfishness and social service. For the world has become so interdependent that there is no longer any clear dividing line between near and far, between social service and missions, and between home missions and foreign missions. Missionary education may no longer be a thing apart, a sort of extra, added to the ordinary life and curriculum of the church school. It is taking its place, naturally and normally, as an integral part of the whole program.

No child is fitted to be a citizen of the world today and tomorrow who is not growing into the spirit of unselfish service, and whose education in such service is not carrying him into ever wider fields—family, school, community, nation, the world. That children should be so educated in the Christian way is the primary business of the Christian church.

### For Investigation and Discussion

1. Are pre-adolescent children more selfish or more self-centered than adolescents? Give reasons for your answer.

2. Give some evidences of the self-centeredness of childhood, or of the existence in children of the self-regarding instincts.

3. Give evidences of the unselfishness of children or of the existence in children of the other-regarding instincts.

4. In what sense is conversion natural in the adolescent years? If possible, look up and evaluate the view of Stanley Hall and his pupils. Be sure to make clear just what you mean by conversion.

5. Will the Golden Rule work in business? In politics? In international rela-

tions? Give reasons for your answers, and cases if you know of any.

6. How may children be trained to be unselfish?

7. Can one be too unselfish? How would you set limits beyond which unselfishness should not go? Is there such a thing as a rational egoism? What would you understand by it?

8. How can the imagination be broadened and developed so as to realize more fully and concretely the purposes, desires, and feelings of others?

9. What are the functions of children in society? Name some of their rights and some of their possible responsibilities.

10. The motives to which appeal may be made in the education of children, and the bearing of these motives upon the moral education of children.

11. The possibility of graded curricula of social service in the church school.

12. The missionary education of children.

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### Repairing Shoes for His Fellow Orphans



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### Helping to Clean the Streets



# Rally Day All the Year Round

**E**VERY business man takes account of stock once a year, his assets and liabilities, his resources, his gain over past years, and the prospect for future development. All these he reviews at the beginning of the new year with his department heads, to the end that he may correct past mistakes and improve upon last year's records. When all such plans are completed down to the minutest detail, one element remains to be controlled. He must make certain of the loyalty and efficient service of every one of his employees. He may employ a thousand where his competitor has only half that number, but if he is unsuccessful in enlisting the interest of the men and women under him, mere force of numbers will not insure his larger success.

For the church school, Rally Day is the stock-taking time—a time for the marshaling of all its forces. In these days of graded schools, the program of work has already been mapped out. On Rally Day an effort is made by special notices to have the largest possible attendance of pupils and parents so that the year may be started with enthusiasm and with the inspiration gained by reason of numbers.

It is comparatively easy to secure a large attendance. It is also fairly simple to have an enthusiastic service. Children are full of vigor in the early fall and ready to go at anything with spirit and vim. The singing is inspiring. Teachers, parents and children feel that they have a school with which they may be proud to be identified. Pupils who might have stayed out after the summer vacation, because of the personal invitation to attend are again rounded up and are more likely to continue through another year than if nothing had been done to mark the opening season of the school work.

All this is worth while. Inevitably, however, the effect is weakened as time goes on. The attendance never again reaches the high-water mark of Rally Day, and comparatively little remains to show for effort put forth at that time.

How much would be accomplished if the vigor of the fall and the enthusiasm of Rally Day could be directed in such a way that its results would be felt every Sunday during the year! As a matter of fact, it is perfectly possible if every individual in the school can be made to feel that he, like the employee in a business, has some special contribution to make to the success of the year's work.

With this in view, a program for Rally Day can be planned with the various classes as chief participants. Usually Rally Day is held late enough in September so that each teacher can meet his class beforehand. Together they can decide

## By Elizabeth Heyward Wyman

what they can do to make the school more interesting during the year, and one pupil of each class can be chosen to present the report at the Rally Day exercises.

### A SUGGESTED PROGRAM

#### Hymn

Stand Up, Stand Up for Jesus

#### Opening Prayer

#### Scripture Reading

1 Corinthians 12: 4-22

Address by the Superintendent  
"How Every Class Can Help"

Presentation of Reports by Classes

Hymn—Fling Out the Banner

Address by the Pastor  
"What the Church School Means  
to the Pastor"

#### Closing Hymn

We March, We March to Victory

#### Benediction

Opportunity for Parents to Register

For instance, a class, the majority of whose pupils are regular attendants, has one dilatory pupil. The regular ones may make it their special task to induce the careless member to be more constant in attendance, or failing that, to add another member to their class. A teacher whose small boys are restless during the singing may suggest to them that they lend their aid to give volume.

The class holding the record for the largest number of days with perfect attendance may announce its intention of keeping the same record for another year. Another class may accept the challenge of the previous year's record and announce itself as a rival for the honor.

Still another class may report as part of its contribution one or more members of the school orchestra. Another may produce an aspirant for the same distinction—one not yet accepted, but working for a place in the orchestra. One or more classes of older girls might find it a pleasant task to act as choir at any time they are needed. Older boys may hold themselves ready to do odd jobs. Last June the woman who had charge of the Children's Day decorations in one of the suburban churches went to the head of a church school department with a request for five boys with "good heads and sharp jack-

knives." Sometimes it is good feet that are especially needed, or the strength for lifting and carrying. In one way or another boys of fourteen or fifteen can be of invaluable assistance when events of a special nature are going on in the church.

For the Teachers' Training Class, if there is one, or the Bible Class of older young men or women, the task might very naturally be guaranteeing substitutes in case of emergency, especially when for some reason or other the absentee teacher is not able to provide one for himself.

These are merely illustrations. Varying conditions will suggest varying needs that can be met by classes in the church school. On Rally Day the superintendent will call upon the chosen representative of each class to explain what its particular specialty for the year is to be. The report of the class should be made in a very few words, and may be read if it is easier for the pupil to give it in that way. When the roll call of the classes is complete, the superintendent may, if he thinks it advisable, call upon the parents present to volunteer their services to help their particular children in carrying out their intentions and in preparing their weekly lessons. Opportunity may be given at the close of the exercises for them to register as an indication of their presence and interest in the children's work and plans.

The keynote of the day should be service for each other and the common good, and a suggested program is given above.

In order that such a program as has been outlined shall be productive of results, some precautions on the part of teachers are necessary. In the first place, the teacher must be tactful and resourceful. She must not decide in her own mind what her class shall do and set it before them as a task. The chances for success are much better if she talks the matter over thoroughly with them and then allows them to decide what they would most like to do. Moreover, if it is anything outside the usual course of procedure, it should be referred to the superintendent for his approval. Lastly, it should be something simple and easily within the power of the pupils to accomplish. Nothing is more disastrous than promising what cannot be performed. The pupils themselves are apt to be optimistic in regard to future performance, and the teacher must gauge what her persistence will be able to compass in case the enthusiasm of her pupils wanes.

Upon the superintendent rests the greatest responsibility for the success or failure of the plan. While it will be a very small part of the school work and take only a few minutes of the time each week, it will make a great difference to the pupils



whether or not their offer of service is followed up and utilized. To that end, each pupil as he completes his report on Rally Day should hand a copy of it in writing to the superintendent, to be filed by him or the secretary. He should have at hand a memorandum compiled from these reports, so that no week may go by without his using or referring to the service of some class or classes, and so that every class may have an opportunity to contribute something every little while. He will find it interesting to devise means of using the proffered assistance.

For example, if two or more classes are competing for the best attendance, the superintendent will keep the school informed in regard to the progress of the rivals, and some other class may unexpectedly forge ahead through the interest aroused thereby. On occasional Sundays he may give a series of Bible references to see which members of the classes learning the books of the Bible can find them most quickly. If the members of the classes are of about the same age, the contest will be eager and interested. If one class is younger than the rest, they should sometimes be given a chance by themselves. As still another variation, the

whole school may be called upon in order to test the skill of the competing classes. The choir classes may be asked occasionally to lend their assistance, sometimes one, sometimes another. On special occasions all can be called upon to assist. The superintendent will also naturally notice the increased participation from the small boys' corner, or miss it if their zeal appears to flag. He will, moreover, have on hand a list of the young men willing to give their services when needed, together with a memorandum of their free time, so that it may be available to any committee of the church needing such assistance.

The resourceful superintendent will invent many other ways of his own of keeping up interest in the endeavors of the various classes. He will look upon himself as the leader of an orchestra—each class an instrument to be played upon at his bidding, and no one so insignificant as to be useless in the harmony of the whole. The classes, if their services are utilized, will gain in their sense of being an indispensable part of the school unit. As an illustration, one class of small boys this past year had been learning the books of the New Testament. The lessons at that time had for their subject the disciples,

Peter and John. In that connection, the teacher had been speaking of the books that each had written, with a view to making the New Testament list mean a little more to them. The superintendent one day in reviewing the life of John happened to ask how many books of the Bible John had written. Immediately hands went up from the class mentioned. Although they were almost the youngest pupils in the room, they were the only ones able to answer the question at once and correctly. Pride and happiness radiated from them all because they had contributed a bit of knowledge all their own. It was the merest accident that the question was asked, and other classes had vastly more information at their command, but that little item was theirs, and no one could take away the joy of possession.

With superintendent and classes working together for common success the interest will tend to increase rather than diminish during the year, and when next Rally Day comes around it will find the pupils more eager to take upon themselves some task fitted to their powers than they were the year before, and the day will be a time of greater enthusiasm and anticipation.

## The Progress of One Church School

**U**NDER the Uniform Lesson System we had six classes and a deficit of forty-nine dollars. After a thorough discussion of the graded system we decided to install it throughout the entire school, beginning October 1, 1918, using the year for teachers and pupils to become acquainted with it. Accordingly fourteen classes were arranged on the basis of age and grade in the public school. Ten new teachers were secured, one of whom took her boys to church every Sunday. Other teachers followed her example with the result that the church attendance is now about fifty per cent Sunday-school people.

A teachers' training class was organized on trial, that is, those who joined it were to continue if they liked it, and the examination was not necessary but would not be denied any who wished to take it. The class was successful from the start and seven took and passed the examination of the first book, *Life in the Making*. We have now three classes, one on Sunday composed of high-school girls, and two on Thursday evening, one taking the second book of the course, *Learning and Teaching*, and the other taking the first, *Life in the Making*. We have planned for thirty-six lessons during the course instead of forty-eight, omitting the summer months. This makes the course four years instead of three. Eventually we will have an entering and a graduating class each year. The Thursday evening sessions are divided as follows:

### By L. B. McMickle

- 7.30. Devotions—both classes together.
- 7.40. Lesson period—each class by itself.
- 8.40. Both classes meet.
- 8.50. First Thursday—Business meeting of the Sunday School Board.
- Second Thursday—Workers' Conference.
- Third Thursday—Department Conferences.
- Fourth Thursday—Social.
- Fifth Thursday (when it occurs)—Two lessons.
- 9.40. Close with prayer.

Since April, 1919, the collection for the first Sunday of each month is given for our Centenary quota. The collection for the third Sunday, as before, is given for missions. Two other collections during the year are given, one to the Board of Sunday Schools and the other to some worthy cause. It will be observed that half of our offerings go for others, and they are always larger than those for ourselves.

But what about the forty-nine dollars deficit, with only half of the collections for ourselves and the graded system's increased cost over the uniform? We have made no drive for money either for ourselves or for others. We have just worked on the basis of "others first meant enough for ourselves." And it has worked. Under the old system we had from one dollar and twenty cents to three dollars for collections. Since January, 1919, we have had no collection less than five dollars, and have gone

as high as eleven dollars, averaging between seven and nine dollars. We have been able to pay the deficit, buy our graded material, including THE CHURCH SCHOOL for each officer and teacher, besides using seventy dollars for other purposes. We closed the graded year in October, 1919, with a balance of five dollars plus. Our average attendance for 1918 was forty-eight. For the year 1919 it will be fifty per cent more. Our school has its Rally Day next to the last Sunday in September. On this occasion we try to get every one back to Sunday school. The last Sunday in the month is Promotion Day. The school session is used to give out the lesson materials and lessons for the following Sunday so that the graded year may start off without interruptions. The church session is used for the promotion program. The pupils going from class to class receive promotion cards, and those going from department to department receive certificates. The children who are promoted from the primary to the junior department receive Bibles. In this way the school sees that every pupil owns his own Bible.

We are now working on an attendance promotion, a credit promotion, and also a credit promotion for home member pupils. These pupils are not members of the home department, but are the boys and girls of school age who cannot attend the Sunday-school sessions. They agree to

(Continued on page 45)





The Pied Piper of Hamelin Leading the Children of 1350 to the Mountains  
Scene from Pageant, "The Fall of the Piper"

## Pageants in the Church School

**G**OD preaches through pageants. By them he increases the ministers of his purposes a hundredfold.

The Sunday-school pageant has come to stay. Its permanent recognition as a powerful means of religious education is largely due to the fact that it administers its message in so pleasant a form. The churches which a few years ago pioneered in the field of dramatics for their young people are today maintaining permanent organizations which present several pageants yearly, in addition to frequent dramatic sketches of a missionary character.

### Many Types Possible

The religious pageant owes much of its present popularity to the impact of the aggressive world-programs launched during the past five years, and will continue to draw largely upon the unlimited resources of incident and setting offered by the missionary world; but the Sunday-school pageant is not limited to the mis-

### By Madeleine Sweeny Miller

sionary type. Many churches have their own bards who are weaving sacred history, local and otherwise, into first-rate pageants for anniversary occasions. This is commendable, because the ideal production—such as presented in many New England communities rich in tradition—is a community affair, composed by a local genius and presented by parents and children, playing together to present a single idea. The original pageant has also wider publicity possibilities, for the local press will gladly give space to "write-ups" and cuts of a "personal" nature. One of the best means of assuring a large audience is to have a newspaper photograph an effective scene at the dress rehearsal and print it on the eve of the performance.

### Commandeering College Talent

A wise pageant department will invite the services of college girls affiliated with

the church, for, coming fresh from the æsthetic experiences of a Vassar "Tree Ceremony" or Bryn Mawr "May Day," they are in a position to offer inspiration from America's most idealistic communities to-day—her college campuses. From the ranks of the college alumnae many an acceptable coach will be recruited, for even churches blessed with directors of religious education cannot expect them to do more than select the pageant and committee and keep in touch with general progress.

### Securing Effective Settings by Simple Strategy

Churches with limited resources can often secure spectacular effects if they but remember that surprise plays an inestimable part in stirring the audience. For example, a traveling star was prepared for a Christmas scene recently by pasting one of paper on a large flashlight and drawing it across the darkened platform by wires



worked from the overhanging balcony. On another occasion a star was cut from bright tin and attached to the high-vaulted ceiling of the church with a powerful electric bulb behind it. Entirely unnoticed by the audience until the moment when it flashed down upon the darkness of the Judean hillside, its long, brilliant beams fell upon the bare, uplifted arms of the Magi with awe-inspiring effectiveness. In another pageant, the portico of a Greek temple was fashioned of pillars made by joining barrel-hoops with light strips of wood and covering the whole with white muslin or heavy paper.

### Capitalizing Church Lawns

Many churches are blessed with natural settings for out-door pageants. One massive edifice in Pittsburgh stands in a veritable little park of rolling lawn and shrubbery. Behind these bushy clumps, against the bulwark background of the church, a concealed platform was built, on which was presented one of the most beautiful, yet simple religious pageants of recent months. By moonlight and calcium glow the figure of the church advanced, followed by a train which extended far into the darkness of the night, and by means of graded elevations was seen to ascend and descend to various heights until she finally

reached the highest point, where a white cross was erected. Standing against its beams, with her garments fluttering in a timely breeze, and the powerful light revealing the church itself in the background, this figure with sweet, clear voice pronounced her message, which held the audience on the lawn in admiring attention.

God means his gifts of beauty to be used to preach his truths.

### Pageant Music

What about the music for the pageant? The remarkable success of "The Wayfarer" at the Columbus Centenary of Methodist Missions was due in large measure to the use of the great religious classics of the musical world. Just so, in simpler pageants, there is everything to be said in favor of the old hymns of the church, rather than the meaningless ditties which, like fireflies, are brilliant for a moment and then die forgotten. "Original music" makes a good talking point for publishers advertising a new production, but fails to carry the message to the audience as effectively as the songs encrusted with the accumulated traditions of the ages. But more than this, it is sound pedagogy to work the great religious masterpieces into the very fiber of the children.

Years of experience have proved that the best musical successes in pageants result from practicing the songs by departments on Sunday mornings, so that no time is lost when the whole cast meets for rehearsals.

### Pageants as Necessities

Churches which persist in presenting puerile programs of "recitations" and ditties about "nodding blossoms" cannot complain at the chronic flight of their "pillars" into the country on such occasions as Children's Day. Forward-looking schools are today rejecting the old-time programs thrust upon them by some publishing concerns and demanding substantial pageants with continuity of idea and beauty of form and when more Sunday schools follow in their train, publishers will doubtless fall in line with their taste and furnish meritorious pageants.

But the greatest value of the pageant lies not in its effect upon the audience, but in the indelible impression it makes upon those taking part in it. The boys and girls who enacted the problems of waiting China and neglected America in "The Children's Crusade" at Columbus can never forget their appeal, nor can young people ever fail to understand the truths they have lived in action.

## Imagination Makes the Difference

**I**T is imagination which makes the difference in Sunday-school teachers most frequently.

Imagination furnishes the key to the interpretation of the Bible. Of course there are prose passages in the Bible here and there, but in the main the Bible belongs to the literature of power rather than to the literature of knowledge, to use the familiar distinction of DeQuincey. Turn the prosaic mind loose in the Bible and he finds real gold on the streets of the New Jerusalem and is greatly concerned with trying to reconcile Genesis and geology. The teacher with imagination realizes that only by means of symbols can the things of the spirit be made real to the mind of man. For him the letter killeth, but the spirit giveth life.

### Using the Imagination

It is through his imagination that the Sunday-school teacher prepares to meet the class. By the imagination he sees through the eyes of the pupils, gets their outlook upon life, and decides how a particular presentation of the lesson will strike them. By the imagination he discovers illustra-

By J. E. Russell

tions and similitudes through which to make the lesson truth appeal and grip.

There are teachers who are in a rut. It would be possible to predict a year in advance just how the lesson on any particular Sunday would be presented. There is never anything surprising and original in their classes. Such teachers are defective in imagination. The imaginative teacher sees new and better ways of conducting the lesson, has novel and interesting plans to suggest to the class. What we call originality in the teacher is in the main the result of an active imagination.

Some teachers get discouraged. They think that they have come to the end of their resources. What they need is to look at the class and its possibilities through the eyes of the imagination. Then they will see by the eye of their mind a better class, a larger and more active class, and along with their ideal will come to them practical suggestions for making their dreams come true.

The great Teacher was supremely gifted with imagination. He used metaphors and

similes and parables to make the truth which he taught luminous. By his imagination he penetrated deeply into the feelings of those whom he met, and was able to understand them, to comfort their troubles, and to lead them into nobler ways of living. For example, most people knew Simon as a man of mercurial temperament. Jesus saw in him a certain steadfastness, and named him Peter, man of rock, and then proceeded to bring out into the open Peter's hidden steadiness.

### Imagination Leads to Achievement

Speaking of the imagination Bruce Barton says, "The world would not have advanced very far had it not been for the contributions of its dreamers. It would never have gained its steamboat, nor its Atlantic cable, nor its wireless telegraph, nor its electric light. It would never have acquired any really great enterprise. For a little enterprise may be rustled and worried into being, but a really great program or movement or business must be dreamed."

No Sunday-school teacher has yet reached his peak. All that is needed is a vivid imagination to make visible still loftier summits of achievement.



# An Original Story for the Rally Day Program

**I**N the South Congregational Church, Concord, N. H., each department has a share in the Rally Day Program. A novel feature of a recent service was an original story written by a class of boys eleven and twelve years of age. Each boy wrote one chapter, and the story was read by one of the members on Rally Day. The story is printed as written by the boys.

## Henry's Adventure

### Chapter I

**I**N the time of David, farms were nearly universal; musical instruments, such as the harp, were played by many, and slings were used in the armies. This story was told ages back by old people to their children.

One morning, Henry, the son of John, was out in a large field. He suddenly heard a disturbance in the street. He and many others flocked to the road and discovered a large body of troops which had caused a general interest among the people. These troopers were from a nearby town; they were armed with slings and were led by ten men playing harps. Henry followed the men, where he saw many friends. After training in slinging stones they went to the borders which they were to defend, for war had just been declared against the people of Israel by their old enemies, the Philistines. They had been there but a short time when Henry was summoned to the tent of Crown Prince Jonathan, who commanded the army.

### Chapter II

Henry, much surprised, hastened to appear before Prince Jonathan. Arriving there, he was challenged by the sentry, who would not let him pass. The prince, hearing a disturbance, opened the tent flap and looked out. He asked who it was, and, finding it was Henry, told him to enter and to be seated. He then asked Henry if he had ever been into the country of the Philistines. Henry remembered that once he had been there with his father on business, but all he said was, "Yes, your Excellency." The prince told Henry he had some dangerous work to be done, work that required skill, loyalty and obedience; it was that of being a spy. Asking Henry if he was willing to do this, he received the reply, "I am willing to do anything, that will help my country." Jonathan, satisfied with the answer, then told Henry to go to his home and prepare for the journey, as he would have to start on the following day.

Henry went quickly home and told his father and mother about his visit with the prince and what he had been asked to do. They were very sad at first, knowing what would be the result if he were found out by the Philistines. But they knew it was for their country and were glad that he could be of service to her. So his mother worked all that night making clothes and preparing food for his journey.

In the morning Henry set out for Prince Jonathan's headquarters. Arriving there he saw a band of horses on which were mounted eight soldiers. Prince Jonathan told him that they were to accompany him to the border line, but from there he would have to go alone. He and the eight soldiers set out immediately, Henry being given a horse also. After one day's journey they came to the border line and from there he had to go on foot, as it would look suspicious if he rode on horseback. Parting from the soldiers, he set out on his hazardous journey.

### Chapter III

The soldiers had told Henry to go north, so he started at once in what he thought was that direction. As night came on and he saw no sign of habitation anywhere he decided to spend the night in the wood which he was passing through.

He slept very soundly and when he woke up he was very much surprised at finding himself bound and enemy soldiers walking about. When they saw that he was awake he was rudely placed upon a horse under a guard of a few horsemen. From the remarks of his guards he learned that he was to be taken to the leader of the Philistines.

Very tired they stopped to rest at a spring and decided to stay all night.

### Chapter IV

Next morning Henry had considerable time to think about his situation. It occurred to him that apparently he had gone east instead of north, thus coming directly into the midst of the Philistines. As there was no chance of escape, there being horsemen all around him, he decided to do nothing further, but appear indifferent. At night they did not stop but pushed on rapidly until in the morning they arrived at the camp of the Philistines.

At once the soldiers wished to kill Henry, but the leader would have none of it, so, being thrust rudely into an empty tent, he had naught to do but to pray God for deliverance. Very soon the men appeared to take him to the Philistine leader, who was a stern, cruel man. He tried to make Henry confess the truth of his errand (his errand being to find out the place of the Philistine leader), but Henry, true to Prince Jonathan, would not tell a word. The leader then ordered him to be executed.

The next morning Henry was brought

forth and placed in front of a stone wall opposite four men with spears and swords. The order "Advance!" was given. As the leader was about to order "Attack," there was a sudden slingshot and the leader fell dead.

### Chapter V

The shot came from an Israelite, whose name was Solomon, who had been scouting near the place where Henry was captured. Knowing that his fellow countryman was in trouble, he had followed as noiselessly as possible behind the small company of troops until they reached the Philistine camp and there had waited in some nearby woods. Having food enough to last for three or four days, he decided to wait at least a day or so before going on his journey.

Solomon, seeing that they were going to kill Henry, shot his sling and killed the Philistine. Immediately there was a great commotion; the four men that were going to kill Henry ran toward the wood where Solomon was concealed. Henry, seeing his opportunity, fled in the opposite direction, at the same time picking up a spear and sword.

### Chapter VI

Henry fled into the woods and decided to start back for the camp of the Israelites, having found out the situation of the chief camp of the Philistines. After going a little way he found a man standing in front of a tent who said, "Who goes there?" and Henry gave the password of the Israelites. When the man found that it was a friend he told him to sit down and Henry gladly obeyed. They told each other the story of their adventures and Henry discovered that this man was Solomon, who had saved his life. They camped that night together and started on their way home again. On the way a tiger attacked them and Henry slew the beast and took the skin with him.

Finally they reached the camp of the Israelites and went straight to Prince Jonathan, who was very glad to see them; finding the chief camp of the Philistines, he was able to lead a successful attack against that place and forced it to surrender.

When the soldiers returned, Prince Jonathan gave Henry many rewards and asked him to live in the palace with him and be one of his advisers; but Henry preferred to go back to his home and work on the farm and to help his country and prince when he was wanted.



## Rally Day Plans

### Suggesting Special Features and Plans for Rally Day with Emphasis Upon Reconsecration and Christian Service

THE program of Rally Day should set forth clearly and with strength the high aims and ideals of Christian service. It is a time to remind people what the Christian church stands for, its resources of inspiration and helpfulness and the call of the world for its ministrations. It is a time for personal reconsecration to Jesus Christ and his service. A strong summons and a real inspiration that rests upon solid foundations are the appropriate elements in this program. Moreover, the appeal should be made particularly to the men and women and the young people. Children's Day has emphasized the younger ones more particularly; it is their elders who most need to be rallied.

#### Renewing Social Fellowship

Another feature of this season is the renewing of social fellowship and those neighborly associations that the vacation period often interrupts for a time. There is a human joy in meeting friends again and in comparing notes regarding the summer's experiences that should be utilized. Moreover Rally Day should not be limited to the school alone. There is an inevitable slackening of activity throughout the entire church during the vacation time, whether it be actually closed or not. The church should share in the benefits resulting from a spirited ingathering.

#### Publicity Important Factor

Good publicity and previous preparation are important factors in the success of the day. A perfunctory card sent out during the week before the Rally Day exercises means simply ending where one should begin, with a reminder that will get people to thinking about the event, and it takes some people a good while to think through to the point of doing something.

The practice of one church may be cited as indicating a plan that has proved successful. In this case there were many activities that all churches do not have, but the principles illustrated are easily adapted to any church.

#### Preparations

Preparations for Rally Day began early in September, the day itself being held on the last Sunday in that month. Classes and groups of classes held little informal

#### By Herbert Wright Gates

picnics and reunions in the parks or at the homes of members, thus reestablishing the class spirit as the members returned from their vacations. In one case the Senior Department held a picnic to which all the new members who had graduated from the Intermediate Department in June were specially invited. This was a great success and served to bring in many of those who might otherwise have dropped out through that feeling of strangeness in going on to a new department.

In the older organized classes, those members who were present during the early part of the month took lists of names and made a personal call on every member of the class, telling them of the plans for Rally Day and inviting them to be present.

#### Plans for Rally Week

The week before Rally Sunday was Rally Week. This church included in its program a considerable amount of social and recreational activities and these had their special openings. There were opening days for the gymnasium classes to which all those of appropriate age in the congregation were invited. The Boy Scouts, Girl Scouts and the various clubs and organizations held special events. At the mid-week church meeting, the religious-educational work of the church was made the subject of careful consideration, with a program well planned for some time in advance. On one occasion this program was made up of a brief talk from the superintendent of the school, in which he stated some of the general principles upon which the work of the school was based and the aims that they were trying to realize. Following this came short talks by boys and girls, young people and adults, representing the various departments of the church school, the Young People's Society and the other organizations of the church, each telling in a very few moments what he was getting out of the department represented and often suggesting forms of cooperation that the department or organization would like from other members of the church.

On Sunday morning there was always a strong religious-educational message from

the pulpit, often by some speaker invited for the occasion. In these addresses the duty of the church to make adequate provision for the training of its children and youth and the needs to be met through training in service were strongly presented.

#### A Program Presented

The program of the school for that day would at times consist of one prepared by some denominational board for the occasion and sometimes would be made up for the occasion by the school itself. In every case it emphasized the notes mentioned at the outset of this article and was designed to appeal particularly to the young people and the men and women. Some of the missionary dramatizations published by the boards or by the Interchurch Missionary Education Department are very appropriate for this occasion.

In all of this the matter of publicity is important. For several weeks before the events notices should be put into the church calendar if one is published. This notice should be changed from week to week, not a stereotyped form that ceases to attract attention after the first time or two. Items in the newspapers were freely used, descriptions of the special events held during the week and announcements of the Sunday programs with notes regarding the speakers or any other news of interest to the public. The bulletin boards in the church and school were also utilized for the display of posters made by members of the school and of the various organizations. Carefully worded announcements were sent by mail to each member of the church and school in addition to the personal notes written by most of the teachers to the members of their classes. This publicity was planned out in advance and in cooperation so that each officer responsible for any of it knew the plan of the whole and made his own fit into that plan.

#### Attendance Doubled

The first year that this plan was put into operation the attendance on the Rally Day exercises nearly doubled that of previous years. Similar results will follow such careful planning and aggressive promotion of a worth-while program in any church.



# The Mayflower Program Book

A new publication offering a week-day course in world friendship and practical training in service. The programs have been prepared especially for children six, seven and eight years of age, and have been used successfully with such groups.—THE EDITORS.

WHY are not more of our churches having week-day sessions of the church school? One answer is that the equipment, programs and courses of study for weekday work are lacking. Many churches themselves have come to no conclusions as to what kind of programs should be used or what should be the content of the teaching material. The opportunities which stretch out before us are so vast and vague that we hardly know how to make use of them. As soon as the church has clarified its own thought on these matters and outlined definite program material, the task of winning the support of the community will be a comparatively simple problem. Concrete material for use in the week-day session of the church school is one of the most pressing needs of the time.

Every church which has established week-day sessions of the church school is doing pioneer work in this great field, and is making more of a contribution than we now realize to the progress of religious education. Two of our leaders who have been experimenting in this way will offer to all churches the results of their experience in an early fall publication, *The Mayflower Program Book*. The book contains twenty-six complete programs to be used during a period of six months, presumably from October through March. A course of thirteen periods is possible by using the programs especially marked for this purpose.

## Purpose of the Programs

The purpose of the programs is to develop in children of primary age appreciation of all people near and far who contribute to their happiness, a spirit of comradeship and sympathetic helpfulness for any less favored, and to provide practice in service. The subject of the day is presented by means of stories, conversation, blackboard illustrations and pictures. Games are also suggested for each meeting. Gifts to be made during the hour for work are described with care, and over fifty patterns of such gifts are printed. Songs and charts, a May-



flower poster and Mayflower buttons are used to foster the club spirit. Every other week a candle-lighting service forms an important part of the program. This is a new, ceremonial feature which has already been used very successfully with groups of children.

## Course Must Be Adapted

The course will be effective only as it is adapted to a particular group at a particular time. An alert leader will be quick to utilize local conditions and current disasters for enlisting the children's sympathies when they are capable of assistance. Thus the spirit rather than the letter of these programs will be preserved.

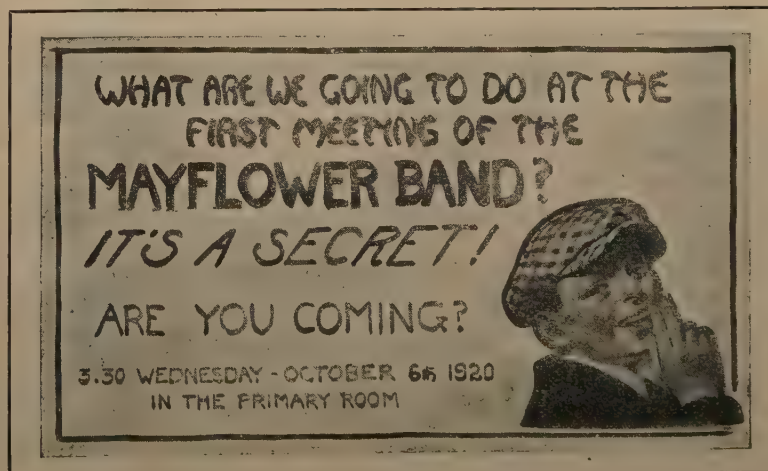
The programs are prepared for children six, seven and eight years old. The few younger children who may be included will respond only to the simpler parts. Games particularly suited to them will often be furnished, and special work equal to their ability. In this way they will enjoy the playtime, and benefit by the training in service. Should their presence be disturbing to the other children, they must be taken apart for a simplified program.

## A Responsible Leader Necessary

There must be one responsible leader. She need not necessarily be a teacher in the primary department, though usually this will be the case. She must be at least in close sympathy with the school. There should be a large corps of assistants, one of whom is a pianist, for the play and work periods. None of these need serve every week. They may include Camp Fire and other young girls, as teaching qualifications are not required for their part of the work.

The meetings will probably be held once a week for twenty-six consecutive weeks. A second plan is two terms of three months each, with a vacation between. Fortnightly or monthly meetings need a readjustment of many programs and advertising the date of each meeting. If the meetings are held on Saturday, the periods may be two hours in length, one for the presentation of the program and for play, and one for work. If held after school on any other selected weekday, the entire program should not take more than an hour and a half.

If *The Mayflower Program Book* accomplishes its aim of arousing interest in other people and their needs, the children will gain a spirit of giving that will make them throughout their lives loyal supporters of missionary enterprises. Gifts that are the children's own work are effective in accomplishing this end, and so form an important part of the programs. The final program provides for another form of children's service, giving a playlet based on the season's programs, the children thus earning the money, which will be given to mission work. Where further gifts of money are considered desirable they may be





brought to the weekday meeting or to the church school the following Sunday, and should be as far as possible either earned or saved by the children.

In the playlet, "Every-Day Magic," planned as a climax to the course, Peter and Peggie withstand the Candy Shop Temptations and turn the Dollar Family into friends and gifts. The characters, Lollipop, Chocolate Drop, Popcorn, Peppermint Stick, Ice Cream Cone, Spearmint Gum, Quarters, Dimes, Nickels and Pennies, are all illustrated by pen-and-ink drawings.

### The Mayflower Band

As this is an attempt to extend into the week the education of the children of the church between six and nine years of age, it will form part of the work of the church's committee on religious education, who will consult with the church-school officers and teachers and representatives of the women's missionary societies. The entire membership of the primary department will automatically become members of the group using the Mayflower programs. This group may be called the Mayflower Band. If a mission band is already in existence, it can take up the Mayflower programs and extend or limit its membership to the primary department. The topics of the programs are as follows:

#### Topic I. Our Share in Our Homes

- Program One. Our Homes
- Program Two. Happy Homes
- Program Three. Babies and Old People in Our Homes

#### Topic II. Our Share in Our Church and Church School

- Program Four. Sick and Absent School-mates
- Program Five. Our Cradle Roll
- Program Six. Our Church

#### Topic III. Our Share in Our Town

- Program Seven. Our Day School
- Program Eight. Making Everybody thankful
- Program Nine. Keeping Our Town Beautiful
- Program Ten. The Guardians of Our Town
- Program Eleven. Our Guests

#### Topic IV. Our Near-By World

- Program Twelve. Children of Our Country
- Program Thirteen. Children in the Cities
- Program Fourteen. Children of the West. The First Americans
- Program Fifteen. Other Children of the West
- Program Sixteen. Children of the South: Cotton Pickers
- Program Seventeen. Other Children of the South: The Southern Highlanders



#### Topic V. Our Far-Away World

- Program Eighteen. Neighbors.
- Program Nineteen. A Swing Across the Ocean (Philippine Islands)
- Program Twenty. The Land of Toys and Hair Ribbons (Japan)
- Program Twenty-One. Rice and Fire-crackers (China)
- Program Twenty-Two. What the Little Cloud Saw in India
- Program Twenty-Three. The Land of Dark People (Africa)
- Program Twenty-Four. Children of Armenia
- Program Twenty-Five. Children Everywhere
- Program Twenty-Six. Exhibit and Playlet, "Every-Day Magic"

### Books for the Pilgrim Tercentenary

- THE PAGEANT OF THE PILGRIMS, Esther Willard Bates. 75 cents. Postage 5 cents.
- THE PILGRIM FAITH, Ozora S. Davis. \$1. Postage 10 cents.
- THE WOMEN WHO CAME IN THE MAYFLOWER, Annie Russell Marble. \$1.50. Postage 10 cents.
- HERO TALES, Grace T. Davis. \$1. Postage 10 cents.

THE GENIUS OF THE PILGRIMS, George A. Gordon. 35 cents. Postage 3 cents.

ROGER WILLIAMS, May Emery Hall. \$1.25. Postage 10 cents.

THE PILGRIMS' FIRST CHRISTMAS, Josephine Pittman Scribner. 50 cents. Postage 7 cents.

THE PILGRIMS AND THEIR HISTORY, Roland G. Usher. \$2.25. Postage 12 cents.

YOUNG PEOPLE'S HISTORY OF THE PILGRIMS, William Elliot Griffis. \$3. Postage 15 cents.

THE STORY OF THE PILGRIM FATHERS, retold for Young Folks by H. G. Tunnickliff. \$1. Postage 10 cents.

IN THE DAYS OF THE PILGRIM FATHERS, Mary Caroline Crawford. \$3. Postage 15 cents.

THE PILGRIMS IN THEIR THREE HOMES, William Elliot Griffis. \$1.65. Postage 10 cents.

#### TWO CHOICE STUDY COURSES

##### FOR ADULTS

PILGRIM DEEDS AND DUTIES (New Edition). A Handbook of Congregational history and outlook, prepared for the Tercentenary of Congregationalism in America.

##### FOR YOUNG PEOPLE

PILGRIM FOLLOWERS OF THE GLEAM, Katharine S. Hazeltine. As a study course nothing could surpass it for interest or drawing power. In this Tercentenary Year all eyes are turned toward the events of those epoch-making days and lives to which this book pays particular attention.

ARGONAUTS OF FAITH, by Basil Mathews. Introduction by Viscount Bryce, O. M. The story of the Pilgrims told for younger readers.



## Encouraging Signs in Young People's Work

ONE of the most hopeful signs in the church life of today is found in the attention that is devoted to the young people and to the efforts that church leaders are making to secure recruits for leadership in the kingdom. A practical demonstration of this is found in the programs of religious education which have had such a large place in local association and State conference meetings and in the special sessions given over to the young people themselves. South Dakota, Nebraska, Iowa, Illinois, Colorado, Kansas and many other States have at meetings lately held given a part of an afternoon and evening to this work. The plans have included a program in the afternoon dealing with pertinent topics of religious education followed by a reception and banquet for the young people.

In the Iowa Conference the Congregational students at the State College gave the drama *Isaiah* in recognition of the interest manifested in them by the Conference. The meeting was held at Iowa City, the seat of the State University, and a goodly number of the students attended the sessions and were apparently much interested in the proceedings. South Dakota celebrated the fiftieth anniversary of the organization of the Conference with a great meeting at Yankton, and one of the best sessions was that devoted to the young people where the college students were guests of honor.

Illinois succeeded in bringing over three hundred young people to the State Conference meeting. The Winnetka church, a close neighbor of Wilmette, where the meeting was held, entertained the young people at a banquet at the close of the session on religious education. A stereopticon lecture showing something of the wonderful work carried on by the Winnetka church was given, there was time for various stunts and other fun-making, and following the banquet a program at which several of the young people spoke and Secretary Sheldon of the Education Society and Miss Hoxie of the W. B. M. I. made strong appeals to the young people for life service in the kingdom.

### High School Period Important

The interest manifested by these young people, especially in the question of life service, indicates that the high-school period is a proper time in which to approach the youth for a decision concerning their life work. Undoubtedly for many of our young people we are too late if we wait until they go to college to approach them on

this subject. It was very evident in this meeting that the heroism of our Christian leaders at home and abroad makes a great appeal to young people of high-school age, if the facts of the case are stated definitely and concretely.

### Recruiting for Christian Leadership

This means that the pastor and his group of faithfuls must get back to the task of recruiting for Christian leadership. The surveys conducted by the Interchurch have made definite what all of us knew before, namely:—that the progress of the kingdom is retarded not only by lack of money, but also by lack of leadership. Many of our ministers, because of their own hard lot, have in the last few years been knocking the ministry. A noted minister who is a leader in religious education, said a short time ago that he would not at all consider allowing his son to enter the ministry. This was not the attitude of the leaders of the Pilgrim faith toward the ministry in other years. In the long ago it was counted a high honor to the family for its sons to enter the ministry, and in those days we more nearly produced the number of ministers needed than we do now.

### Variety of Service Offered

It is encouraging to note the variety of service to which the church is now ready to invite its young people. Formerly, if a young person considered Christian leadership as a life work, he was confined to a choice of practically two sorts of service. He must either enter the pastorate at home, or the work of the old-fashioned missionary abroad. The church still offers these two types—they are fundamental and will undoubtedly continue to be so, but in addition there is at home specialized work with boys and girls, the organizing and conducting of week-time schools of religion, the directing of church federations, the organizing and leading of great choirs, and the directing of religious education and recreation in the local church. The foreign work calls for physicians, nurses, teachers, business managers, experts in every field of human endeavor and young people's leaders. Apparently every great talent as well as all the lesser ones can now find a place for their development in the work of the kingdom.

The success of our Congregational World Movement shows that the churches of the Pilgrim faith are taking more seriously than they did three or four years ago the

task of adequately financing their work. It has been found that young men hesitate to enter the Christian ministry if they think that to succeed they have to become ecclesiastical thieves and kidnap members from other churches. If, however, they can be assured a decent living and a field great enough to challenge the best that there is in them, with equipment enough to enable them to do their work to the best advantage, they will undoubtedly give themselves to the ministry.

### Young People Show Heroism

The war showed that our young people are not lacking in heroism. Many of them volunteered long before we went to war and were fighting under the flags of our allies when we entered the conflict. Since the war closed, the number of our young people who have volunteered for foreign missionary service is very large. In the last year, six young women, graduates of the Congregational Training School for Women, have either gone to the foreign field, or will go soon. The war struck the heroic note, and our young people are not afraid to suffer and die if we offer them a worthy motive. Generous financial provision on the part of the church will go far toward putting them in a position to do fundamental work.

### Holding Youth for Leadership

Apparently our churches have made a good beginning in reaching and holding the youth for leadership. We need to strengthen the teaching of the Bible and religious education in our own colleges and in the centers that we maintain for reaching our Congregational young people at State universities, and we must lead all our churches to make the atmosphere and the teaching especially helpful and friendly to the young people in the high-school period.

"The years of youth are the period of greatest gains to the church and, likewise, the years of greatest losses. It is the time when Christian decisions are most abundant and most natural. Proper nurture at this period will bind the life to the church and the kingdom for all the after years. If the loyalty of the youth is not enlisted here, he begins to drift and soon is lost to the church and the kingdom entirely. It is of the highest importance, therefore, that the church should devote its largest wisdom and resources to the proper shepherding of its young people."



# One Church, One Hundred Members One Hundred Years

**N**OT long ago, by courtesy of the author, there came into my hands the history of the Congregational Church at Litchfield, Maine. This history was written for its centennial celebration, June 15, 1911. It tells the splendid story of a little church which never had more than one hundred members, and which now looks back upon a century of notable history. Three families had much to do with the making of this church and they bear the historic name of Smith!

To me the particularly notable thing about this church is the fact that out of it have come no less than twenty men for the ministry. Five of their young women became ministers' wives. What church of larger membership and equal age can show

By  
**Ernest Bourner Allen**

as large a number of young people devoting their lives to specialized Christian leadership? If we had a national service flag for the churches of our denomination there ought to be a specially large star upon it for this little church in Maine. I salute it from my study and tell its story abroad that it may challenge others near and far. The measure of a church is not in the salary it pays its pastor, nor in the amount spent for music, nor in the number of admissions during the current year. It is in

the devotion of its members to the cause of Jesus Christ and the yielding of its sons and daughters for his ministry and service.

In every church during this Tercentenary year, while we laud the Pilgrims, their faith and achievements, let us summon our youth to follow them by the devotion of their lives to the work of Christian leadership. With practically one third of our churches without ministers and the prospect of a dearth during the next three years, we must try as speedily as possible to fill the ranks so that there may be no faltering in the battle which is ahead. What will you do about it, Christian parents? What are you going to say, brother minister? What shall the answer be, young people?

## The Mayflower Still Is Sailing On!

Pilgrim Anniversary Hymn—Tune "Duke Street"

By ALLEN EASTMAN CROSS

"The Lord hath more truth and light yet to break forth out of his holy Word."—*Pastor Robinson's farewell to the Mayflower Pilgrims*



**M**ORE light shall break from out  
thy Word

For Pilgrim followers of the Gleam,  
Till, led by thy free spirit, Lord,  
We see and share the Pilgrim dream!

What mighty hopes are in our care,  
What holy dreams of Brotherhood;  
God of our Fathers, help us dare  
Their passion for the Common Good!

Wild roars the blast, the storm is high!

Above the storm are shining still  
The lights by which we live and die;  
Our peace is ever in thy Will!

The ancient stars, the ancient faith,  
Defend us till our voyage is done—  
Across the floods of fear and death  
The Mayflower still is sailing on!

Alternate Tune: "Truro"



# Getting the Most Out of Missionary Education

By Herbert Wright Gates

Secretary of Missionary Education

SO far as the church school is concerned our denominational program of missionary education is represented by the Tercentenary Chart plan, first introduced in the middle West in 1916 and later adopted for the whole country. This plan consists of a calendar of missionary promotion, each society being assigned one or more months in which its work is presented to the school.

As the period for which this plan was adopted draws to a close, the question of what shall take its place is of interest. In order to get further light on this a questionnaire was sent out last October to about 1,800 schools then enrolled as users of the chart plan. A few more than two hundred and fifty replies have been received, not a very large percentage, and these replies give some interesting sidelights upon the prevailing attitude toward the whole matter of religious and missionary education.

## Missionary or Mercenary?

In the little pamphlet sent out to describe the plan and promote its use we read: "The plan is part of the educational work of the denomination. The money return from the pupils is incidental, though by no means negligible." But as we read the answers to the question, "How has the chart helped?" we are forced to conclude that the "incidental" has become the point of chief emphasis in the minds of those who are using the chart. That it has increased the amount of gifts to the various societies is the one point stated with practical unanimity. Evidence that it has actually succeeded in laying better foundations of intelligent and enduring interest in the work of the societies is not so clear, and there are but three answers in the entire list that give any real indication that the writers viewed the plan from the standpoint of its effect in the religious education of the pupils themselves.

Yet the pamphlet was absolutely right in calling the money return incidental and laying stress on the educational aspect of the plan. Failure to get this point will inevitably sacrifice the higher values and eventually the commercial values as well, for nothing will so surely provide the church with loyal supporters in the future as the intelligent laying of sound educational foundations now.

## Give the Pupil a Share

If this or any educational plan is to become as effective as it may in the matter of creating interest and enthusiasm, it

must provide for the pupil the largest possible share in initiating, planning and executing the various projects and activities involved. This principle finds several different illustrations in the work of the school. It is applied when children and young people are given a chance to work out their own programs and to devise, with such suggestive leadership as may be necessary, their own original ways of presenting matters before the department or school.

Miss Mary Jenness recently furnished a good example of what may be done in this line in the South Congregational Church of Concord, N. H. Not finding anything in the material sent out in connection with the chart by the Congregational Church Building Society that was suitable for the high-school boys, she wrote for additional material. A package of leaflets was mailed, and soon there came the advance copy of "Showing Mr. Rockabilt," a dramatic sketch presenting the work of the C. C. B. S. written by the actors. The four characters were Mr. Vanderfeller Rockabilt, Mr. Parish Carpenter, Colonel Parsons House, and Mr. U. Needa Chapel. The last three named are represented as calling upon Mr. Rockabilt to solicit his subscription for the society. He demurs, complains of the high cost of living and many demands, but is finally convinced and makes his subscription. In simple, interesting and original fashion the kind of work done by the society, the pressing needs it has to meet, and the good it does, are set forth. Such a presentation invariably wins the closest attention and is moreover an act of service on the part of the participants, far surpassing in its effect upon them any perfunctory gift of money. The offering of the class of boys who presented the sketch was the largest average missionary offering for that month.

## The Element of Choice

Another important factor in this sort of training is the preservation for the pupil of the element of choice. Here is another place where self-determination surely applies. The value of any gift or act of service is greatly enhanced, so far as the giver is concerned, if it represents his own voluntary choice.

This factor is too often lost sight of and practically eliminated in the giving of many schools. It is an undoubted weakness in the present chart plan, which sets before the school each month a predetermined object and practically limits their

choice to this. Moreover, this object is often one in which the younger grades can have little or no distinct interest. It is not in accordance with this principle to say to a department or school, as we so often do, after describing some object or cause, "Now, would you not like to give something to this?" Of course they would, and just as cheerfully would they say "Yes" to almost any other thing that might be presented.

There are two ways in which this important factor of choice can be preserved to the pupils. One is by putting before them two or more different causes, with adequate information concerning each, and then allowing them to make their own choice; the other, by having the first suggestion come from the pupils themselves. If the teacher or department leader will carefully investigate the amount of knowledge of or interest in the various causes to which the children of our church schools are giving, much food for profitable meditation will be discovered.

On one of the questionnaires returned this note appeared. "We shall not continue the use of the chart, as the superintendent and I have decided that next year we will send all the money from the church school to a school in —." That's all right so far as your money and that of the superintendent is concerned, but just where does the rest of the school come in? By what right does any officer of the school decide what shall be done with the gifts of others? And what possible educational value can such giving have to the members of the school?

## Some Standards of Value

So far as the evidence goes it seems that our principal basis for judging the success of any plan at present is, "How much money does it bring in?" And truly this point has a right to be included, but as the main or only one it is poor judgment. Any program of missionary education in our church school must be judged in the light of these four tests at least.

To what extent do the pupils for whom and with whom this program is carried out give evidence of attaining:

(1) Increasingly Christlike, friendly, loving, helpful attitudes toward other people of all races and all social conditions?

(2) An ever broadening range of personal human interests?

(3) Growing effectiveness in Christian and missionary service and in the loyal support of the church and its work?

(Continued on page 34)



# The Superintendent's Guide to the September Lessons

## The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 49 SEPTEMBER 5	SECOND WEEK LESSON 50 SEPTEMBER 12	THIRD WEEK LESSON 51 SEPTEMBER 19	FOURTH WEEK LESSON 52 SEPTEMBER 26	Departmental Groups	
							Plan 1	Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 4	THEME: Love Shown by Kindness TITLE: Stories 44-48 Retold.	THEME: Love Shown by Kindness The Story of a Shepherd and His Sheep. Luke 15. 3-6; John 10. 2-5; Prov. 27. 23.	THEME: Love Shown by Kindness The Story of the Good Samaritan. Luke 10. 30-35.	THEME: Love Shown by Kindness Stories 50 and 51 Retold; or any story chosen by the children.	BEGINNERS	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 8	LESSON 101 THEME: Friendly Helpers TITLE: Four Friends Helping a Sick Man. MATERIAL: Mark 2. 1-4, 10-12.	LESSON 102 THEME: Friendly Helpers Stories Retold.	LESSON 103 THEME: Friendly Helpers Love for a Guest. Luke 10. 38-42; John 12. 1-8.	LESSON 104 THEME: Friendly Helpers Stories Retold: Stories chosen by the children.		
6	I	Bible Stories for the Sunday School and Home Part 4	LESSON 49 THEME: God's Lovingkindness TITLE: God's Loving Care. MATERIAL: Gen. 8. 22; Psalm 106. 1.	LESSON 50 THEME: God's Lovingkindness God's Care of Joseph. Gen. 37 to 42. 12.	LESSON 51 THEME: God's Lovingkindness God's Gift to the World. Luke 2. 1-20; Matt., chaps. 1 and 2.	LESSON 52 THEME: God's Lovingkindness Love and Thanks to God. Psa. 86. 12, 13a; Prov. 20. 11a.	P	P
7	II	Bible Stories for the Sunday School and Home Part 4	THEME: All Creation Fulfilling His Word TITLE: God's Creatures of the Field. MATERIAL: Job 12. 7-10; Prov. 6. 6-11; 30. 24-28.	THEME: All Creation Fulfilling His Word The Great, Wide Sea. Psa. 33. 7; 95. 5; 104. 25-27; 107. 23-25, 29; 93. 4.	THEME: All Creation Fulfilling His Word Day and Night. Psa. 19. 1, 2; 74. 16; 139. 12; Jer. 31. 35; Eccl. 1. 5; 11. 7; Gen. 15. 5b; Psa. 8. 3; 104. 19-24.	THEME: All Creation Fulfilling His Word Seedtime and Harvest. Psa. 24. 1; Job 28. 5a; Psa. 65. 9-13; Sol. Song 7. 13b; James 5. 7b; Mark 4. 28, 29; Gen. 8. 22.	I	I
8	III	Bible Stories for the Sunday School and Home Part 4	THEME: Choosing the Right TITLE: Four Captive Boys in a Palace School. MATERIAL: Dan. 1; Eccl. 10. 17.	THEME: Choosing the Right Three Heroes. Dan. 3.	THEME: Choosing the Right Esther, the Brave Young Queen. Esth. 2. 5-7, 17, 20-23; chaps. 3 to 8.	THEME: Choosing the Right The Two Great Commandments. Matt. 22. 34-40; Mark 12. 28-34.	M	M
9	IV	Stories from the Olden Time Part 4	THEME: Stories Retold TITLE: Story of Abraham. MATERIAL: Gen. 12. 1-9; 13. 1-18; 14. 8-24; 17. 1-8; 18. 1-8; Heb. 13. 16.	THEME: Stories Retold Story of Joseph. Gen., chaps. 37, 39 to 50.	THEME: Stories Retold Story of Moses. Exod. 1. 1 to 2. 24; 3. 1-10; chaps. 5 to 14 in brief; chaps. 19, 20; Deut. 34. 1-12.	THEME: Stories Retold Story of Joshua. Exod. 17. 8-13; 24. 12-18; Judg. 3. 15-20; Num. 11. 24-29; 13. 1 to 2. 17b.	A	A
10	V	Hero Stories Part 4	THEME: Stories of Old Testament Heroes TITLE: Gideon's Victory with Trumpets, Pitchers, and Torches. MATERIAL: Judg. 7. 1-25.	THEME: Stories of Old Testament Heroes A Strong Man with a Weak Will. Judg. 13. 1 to 15. 8.	THEME: Stories of Old Testament Heroes The Death of Samson. Judg. 15. 9 to 16. 31.	THEME: Stories of Old Testament Heroes Review. Josh. 1. 6-9; 4. 4-7; 24. 14. 15; Judg. 4. 4-10; 7. 12-21; 16. 23-30; Eph. 6. 10, 13-17.	R	R
11	VI	Kingdom Stories Part 4	THEME: Introduction to New Testament Times TITLE: The Jewish Martyrs. MATERIAL: Heb. 11. 1-22; 1 Mac. 1. 1 to 2. 17.	THEME: Introduction to New Testament Times The Courage of Judas Maccabeus. Heb. 11. 23-38; John 10. 22, 23; 1 Mac. 3. 1 to 4. 61.	THEME: Introduction to New Testament Times The Land Where Jesus Lived. Luke 3. 1, 2; Deut. 11. 10-12.	THEME: Introduction to New Testament Times The Temple of Herod. John 2. 13-21.	J	J
12	VII	Gospel Stories Part 4	THEME: Studies in the Acts TITLE: Paul Arrested in Jerusalem. MATERIAL: Acts 21. 15 to 23. 35.	THEME: Studies in the Acts Paul Shipwrecked. Acts 25. 1-4, 7-11; 27. 1-44; 2 Cor. 11. 22-33.	THEME: Studies in the Acts Paul at Rome. Acts 28. 1-30.	THEME: Studies in the Acts Review.	U	U
13	VIII	Religious Leaders in North America Part 4	THEME: Religious Leaders in North America TITLE: John B. Gough, the Temperance Advocate. Redeemed for Service. MATERIAL: Dan. 1. 8-21.	THEME: Religious Leaders in North America Neal Dow, the Temperance Law-maker. Protecting the Tempted. Neh. 13. 15-22.	THEME: Religious Leaders in North America Frances E. Willard, the Temperance Organizer. Organized for Service. Gal. 6. 1, 2.	THEME: Religious Leaders in North America REVIEW: The Christian Life Exemplified. Heb. 12. 1, 2.	N	N
							O	O
							I	I
							INTERMEDIATE	INTERMEDIATE

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.



## The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 40 SEPTEMBER 5	SECOND WEEK LESSON 50 SEPTEMBER 12	THIRD WEEK LESSON 51 SEPTEMBER 19	FOURTH WEEK LESSON 52 SEPTEMBER 26	Departmental Groups	
							Plan 1	Plan 2
14	IX	Some Famous Friendships Part 4	THEME: Some Famous Friendships TITLE: Paul and His Friend Barnabas. MATERIAL: Acts 4. 32-37; 7. 57 to 8. 3; 9. 19-30; 11. 19-30; 13. 1-13; 15. 30-41; 1 Cor. 9. 1-12.	THEME: Some Famous Friendships TITLE: Paul and Luke. MATERIAL: Luke 1. 1-4; Acts 16. 10-16; 19. 21, 22; 20. 1-6, 13-17; 21. 1-14; 27. 1-8; Rom. 15. 22-29; Philemon.	THEME: Some Famous Friendships TITLE: How Nations Can Be Friends. MATERIAL: Luke 4. 1-21; Matt. 22. 35-40; Luke 6. 27-38; Eph. 4. 25 to 5. 2; 1 John 3. 16-18; 5. 2-5.	THEME: Some Famous Friendships TITLE: What It Means to Be a Friend. MATERIAL: Luke 4. 1-21; Matt. 22. 35-40; Luke 6. 27-38; Eph. 4. 25 to 5. 2; 1 John 3. 16-18; 5. 2-5.	I N T E R M E D I A T E	
15	X	A Modern Disciple of Christ—David Livingstone Part 4	THEME: A Modern Disciple of Christ: David Livingstone TITLE: Fear God and Work Hard. MATERIAL: Eccl. 12. 13, 14.	THEME: A Modern Disciple of Christ: David Livingstone TITLE: A New Route to the Interior. MATERIAL: Rom. 15. 18-21.	THEME: A Modern Disciple of Christ: David Livingstone TITLE: Livingstone and Stanley. MATERIAL: Matt. 5. 13-16.	THEME: A Modern Disciple of Christ: David Livingstone TITLE: Heart and Soul in Africa. MATERIAL: 2 Cor. 5. 20 to 6. 10.	S E N I O R	
16	XI	Christian Living Part 4	THEME: The Word of God in Life TITLE: Letters of Encouragement and Counsel. MATERIAL: 1 Thess. 4. 13-18; 1 Cor. 1. 10-31; Phil. 4. 2, 3; Acts 15. 1-35; Gal. chaps. 1 to 6; Col. 4. 16.	THEME: The Word of God in Life TITLE: Records of the Life of Jesus. MATERIAL: Luke 1. 1-4; John 1. 1-4; 20. 30, 31; Acts 1. 1-5; 1 Tim. 6. 20, 21.	THEME: The Word of God in Life TITLE: The Bible the Word of God. MATERIAL: 1 Thess. 2. 13; 2 Tim. 3. 14-17; Heb. 1. 1, 2.	THEME: The Word of God in Life TITLE: The Bible in the World. MATERIAL: Psalms 119.		
17	XII	Studies in the Books of Ruth and James Part 4	THEME: The Book of James TITLE: Forces in Christian Growth. MATERIAL: James 1. 5-8; 3. 13-18; 4. 1-10.	THEME: The Book of James TITLE: Christian Stewardship. MATERIAL: James 5. 1-6; 1. 9-11; 2. 1-9.	THEME: The Book of James TITLE: Helps and Hindrances to Christian Living. MATERIAL: James 4. 1-10, 13-17; 5. 13-20.	THEME: The Book of James TITLE: Review of Ruth and James. MATERIAL: Ruth 1-4.		
18	XIII	History and Literature of the Hebrew People Part 4	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community TITLE: A Prophet's Widening Vision. MATERIAL: The Book of Jonah.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community TITLE: Religious Ideas of the Later Prophets. MATERIAL: Psalms 130; 121 to 126; 137; 141. 10.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community TITLE: An Apocalyptic Vision. MATERIAL: The Book of Daniel.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community TITLE: The Canon of the Old Testament. MATERIAL: The Canon of the Old Testament.	S E N I O R	Y O U N G P E O P L E
19	XIV	The First Century of the Christian Church Part 4	THEME: The Apostolic Church a Brotherhood TITLE: The Christian Ideal of the State. MATERIAL: Rom. 13. 1-7; 1 Pet. 2. 13-17; 1 Tim. 2. 1, 2; Mark 10. 42-45; 12. 13-17.	THEME: The Apostolic Church a Brotherhood TITLE: A New Intellectual Activity. MATERIAL: Acts 2. 14-42; 13. 16-41; Rom. 5. 1-12; 8. 1-21; Gal. 5. 13, 14; 6. 1, 2; John 1. 1-16; 1 John 1. 1-4.	THEME: The Apostolic Church a Brotherhood TITLE: The Church a Continuing Force. MATERIAL: Matt. 28. 18-20; Acts 16. 1-5; 20. 17-38; 1 Tim. 1. 3-11; 2. 1-17; 2. 2; 1 Cor. 4. 14-17.	THEME: The Apostolic Church a Brotherhood TITLE: The First Christian Century. MATERIAL: The First Christian Century.		
20	XV	The Bible and Social Living Part 4	THEME: Bible Spokesmen for the Kingdom of God TITLE: Jesus, the Founder of a New Social Order. MATERIAL: Matt., chaps. 5 to 7.	THEME: Bible Spokesmen for the Kingdom of God TITLE: Paul, a Statesman of the Kingdom. MATERIAL: Epistles of Paul, particularly those to the Corinthians.	THEME: Bible Spokesmen for the Kingdom of God TITLE: John, Proclaimer of Brotherhood. MATERIAL: The First Epistle of John.	THEME: Bible Spokesmen for the Kingdom of God TITLE: The Heavenly City on Earth. MATERIAL: Rev. 21. 1 to 22. 5.		
ADULT		Special courses for parents and elective courses on special topics.					Adult	

## The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 10 SEPTEMBER 5	SECOND WEEK. LESSON 11 SEPTEMBER 12	THIRD WEEK. LESSON 12 SEPTEMBER 19	FOURTH WEEK. LESSON 13 SEPTEMBER 26
6 7 8	PRIMARY	Early	The Building of the Temple TOPIC: Building God's House. MATERIAL: 1 Kings 8. 1-11.	The Glory of Solomon's Reign TOPIC: A Queen Visits a King. MATERIAL: 1 Kings 10. 1-13.	Evils of Intemperance TOPIC: Keeping Our Bodies Strong. MATERIAL: Prov. 23. 19-21.	Review: Saul, David, and Solomon TOPIC: Stories About David. MATERIAL: Favorite Stories of the Quarter.
9 10 11	JUNIOR	Leaders and Kings	Solomon Dedicates the Temple TOPIC: Solomon Dedicates the Temple. MATERIAL: 1 Kings 8. 1-11.	The Queen of Sheba Visits Solomon TOPIC: The Queen of Sheba Visits Solomon. MATERIAL: 1 Kings 10. 1-13.	The Evils of Strong Drink TOPIC: The Evils of Strong Drink. MATERIAL: Prov. 23. 19-21, 29-35.	Three Kings and How They Ruled TOPIC: Three Kings and How They Ruled. MATERIAL: Review of the Quarter.
12 to 17	INTERMEDIATE AND SENIOR	of Israel	Making God's House Beautiful TOPIC: Making God's House Beautiful. MATERIAL: 1 Kings 8. 1-11.	What Makes a Nation Great? TOPIC: What Makes a Nation Great? MATERIAL: Exod. 19. 5, 6; 1 Kings 10. 1-9; Isa. 26. 1, 2.	Deadly Foes in Disguise TOPIC: Deadly Foes in Disguise. MATERIAL: Prov. 23. 19-21, 29-35.	Review: A Study of Three Kings. TOPIC: Review: A Study of Three Kings. MATERIAL: Review of the Quarter.
	YOUNG PEOPLE AND ADULTS		The Uses of a House of Worship TOPIC: The Uses of a House of Worship. MATERIAL: 1 Kings 5. 5; 6. 38; 7. 51; 8. 1-4, 6; Psalms 73. 1-3, 16, 17.	Tests of National Greatness TOPIC: Tests of National Greatness. MATERIAL: 1 Kings 10. 1-9; Isa. 26. 1, 2; Jer. 22. 1-3.	Alcohol—False Claims and True Charges TOPIC: Alcohol—False Claims and True Charges. MATERIAL: Prov. 23. 19-21, 29-35.	Review: Saul, David, and Solomon TOPIC: Review: Saul, David, and Solomon. MATERIAL: Review of the Quarter.



## Two Programs for Rally Day

**R**ALLY DAY should be just what its name implies, a gathering together of the forces of the church and school after the inevitable slackening of activity during the vacation months whether the school is closed during that time or not. The keynote of the occasion should be a summons to renewed activity, a call to service and achievement. It is not a time for mere sentimentality or the attempt to stir interest by noise and spectacular display. Method, good publicity, and careful planning are needed, but there must be something offered that has inherent merit and that will give the members of the school something to rally to and for.

Such a note is sounded in Arthur L. Goudy's rally day service program "Faith of our Fathers," published by the Pilgrim Press. Opening with a strong hymn of praise and loyalty to the "God of our Fathers," which is used as a processional for the men and boys, there follows a processional for girls in which the theme of service together in behalf of others is sounded.

The Call to Rally, a responsive exercise for men and women, is well chosen to express this same note of determined loyalty, as are the other hymns, "Brightly Gleams our Banner," "Dare to be Brave, Dare to be True," "God of the Pilgrims," "Battle Hymn of the Republic," and "Faith of our Fathers."

The recitations are equally well chosen, as this one for two boys:

**First Boy**—Proud of our fathers and our brothers bold,  
Eager to follow where their footsteps lead,  
We stand where boyhood merges—  
Manhood's strength takes hold  
With passionate desire on burning deeds.

**Second Boy**—Give us the standard and a rallying cry,  
Give us a bugle call that leads us then  
In manhood's paths to honor, service, victory;  
And help us learn the way to live like men.

**Both in unison**—For this we rally here;  
and reenlist  
For manhood, God, and Country.

The recitation for the girls, "Daughters of the Pilgrims," may be illustrated by two stanzas:

The great world calls us too,  
Its bleeding wounds need skillful hands  
And tender ministrations; to restore  
Hope to the heart that's crushed,  
The flush of courage to the cheek  
That blanched not at the flaming terror  
Nor the smothering death;

Within the heart of everyone there  
lies a dream today,  
A dream of that great country which  
America shall be.  
In Honor, Kindness, and in Health,  
in honest Work and Play,  
With Reverence in her heart and life,  
with courage in the Right,  
She stands a shining presence 'mid  
the nations of the world.  
'Tis we, her children, pledged to keep  
these finer, truer Laws,  
Who in the years that lie ahead shall  
make that dream come true,  
And crown her with that fairest gift  
of peace and happiness.  
Such is the hope that leads us; these  
are the Laws that guide.  
United then in purpose true, with  
vision high and clear,  
Let young and old together pledge  
allegiance to our flag!

But paled at life to which a broken  
body clung  
In feeble powers.

God of the Nations! Lord, how long  
Shall we be called  
To give our strength to bind  
The fragments of young manhood's  
strength  
Torn by the rage of war—  
Robbed of our nobler tasks  
For building up a race of men  
Worthy to be called the sons of God?

Another good rally day program is also published by the Pilgrim Press, appearing first in the Pilgrim Elementary Teacher for September, 1919. This is the Good American Rally Day Service, by Ora Winfred Wood, and is based on The Children's Code of Morals, prepared by William J. Hutchins. It comes as a fitting climax to the Good American Vacation Lessons, but is appro-

priate for rally day whether these lessons have been used during the summer or not.

In the opening part of the program are four stirring recitations setting forth the contributions of four types of workers to the welfare of the world and summarized in these splendid lines:

So have we given in the past  
A glorious gift of effort and  
of sacrifice.  
So stands today our flag be-  
fore the world,  
Trusted, revered, sought out  
in need,  
Welcomed in friendship,  
honored in council.  
Now stand we on the thresh-  
old of the future.  
A new day, a new deed, a  
new dream calls Ameri-  
ca;  
New hearts she needs, new  
minds, new devotion.  
What then shall lead her  
through the days to  
come?

Another part of the program sets forth the Words of the Laws of Good Americans, each in a simple recitation of dignified yet spirited rhythm. These Words of the Laws are Kindness, Duty, Health, Self-Control, Clean Play, Self-Reliance, Team-Work, Reliability, Good Workmanship, Loyalty, and Reverence. These recitations are worked into an exercise that is beautiful and inspiring and closes with this fine vision of the work that lies before each one. (See verses.)

The hymns selected for this service are of a patriotic character, such as "America," "My Country's Flag," "America the Beautiful."

Both programs are strong, interesting, and present an ideal and an aim well calculated to stir enthusiasm and serve as an object of loyal service.

### Getting the Most Out of Missionary Education

(Continued from page 31)

(4) Increasing willingness to consider seriously the claims of the Christian service vocations and, when fitted therefor, to devote their lives to such callings?

It is only by such planning, and by testing our missionary education programs and methods by sound educational standards, that we shall ever get out of missions all that it may contribute to the spiritual development of our children and youth.



# Rally Week

By Gertrude Shaw

“OH, yes, they’ll be back when cold weather comes.” Have you not often felt satisfied to wait for them to come instead of doing something to bring them back at the beginning of the year? Observe Rally Week in your Sunday school just before Rally Sunday in the fall and these problems will not annoy you again. One school chose as a motto for the week, “Every member present on Rally Sunday.” No attempt was made to bring in any new members; it was to be an old-home day.

### Interest and Enthusiasm Aroused

Every effort was put forth to awaken interest and arouse enthusiasm during Rally Week by means of departmental socials and conferences. The superintendent of each department was appointed chairman with full powers, and each teacher, through her, was made responsible for the attendance of her own class. Invitations were given orally two weeks in advance and notices were sent to absentees. Written invitations were sent to all of the younger children and their mothers and also to the members of the Home Department. Calendar and press notices were furnished by the associate superintendent, who served as publicity agent. General suggestions were made by each superintendent for appropriate pledges of loyalty and service, which were worked out by the individual classes and presented to the school on Sunday.

### Plan for Week’s Activities

The plan of the week’s activities was as follows. On Monday evening a conference of all the officers and teachers was held. The program for the week was outlined and matters of common interest discussed. Short addresses were given on “Teachers’ Meetings and Socials,” “The Graded Lessons,” “Cooperation,” and “The Challenge of the New Year.” About one hundred and twenty-five mothers and children gathered on Tuesday afternoon from two to four o’clock. Cradle roll, beginners and primary departments were combined and enjoyed games, stories and

songs in one room while the mothers were holding a meeting in another. From five to seven on Wednesday the juniors were entertained. The boys’ games

and women’s classes. The subject for discussion was “After the Rally—What?” Many practical suggestions were given, echoes of the previous rallies were brought by those who had attended them and emphasis was laid on the fact that the aims of all departments were one—*soul-loving* and *soul-saving*.

## Program for Rally Day

- PROCESSIONAL “Stand Up, Stand Up, for Jesus”
- SCRIPTURAL SALUTATION *By the Superintendent*
- SCRIPTURE READING Psalm 85: 7-13 *The Pastor*
- SONG “O Jesus, I Have Promised” *The School*
- PRAYER *By the Pastor*
- SONG “Another Year is Dawning” *The Junior Department*
- RECITATION “The Gifts We Bring”  
*Elizabeth Gould, Herbert McCabe  
William Dodge, Miriam Pickard*
- SONG “America, the Beautiful” *The School*
- WORDS OF THE LAWS From the Children’s Code of Morals *Roderick Morrison, Mildred Thomas, Wilson Cheney, Fred Follis, Eben Moore, Frank Robinson, James Seymour, Carl Dodge, Kenneth Butler, George Gould, Edward Ladley, Wilbur Ruggles*
- SONG “The Son of God Goes Forth to War” *The School*
- ROLL CALL *By the Secretary*
- PLEDGES of Service and Loyalty  
*From each Superintendent*
- ADDRESS “The Good American” *By the Pastor*
- READING “The American Creed”  
*By the President of the Men’s Class*
- SONG “The Star Spangled Banner” *The Audience*
- READING “Our Country’s Crown” *Willard Wyman*
- SALUTES To Church and National Flags  
*(All will please rise and join in these salutes)*
- SONG “We’ve a Story to Tell to the Nations”
- BENEDICTION

### Fine Spirit Manifested

Although Rally Sunday was not a very pleasant day the attendance was remarkably good. About four hundred assembled in the auditorium, which had been decorated by junior boys and girls. The spirit of the week was present in the gathering and several classes had 100 per cent attendance. In the junior department, for instance, seven classes had all members present, four classes all but one, and one class all but two. Nearly all teachers in all departments were present as well as several of the members of the home department and even a few of the cradle roll. Blue pennants marked “Star Class” were carried by classes in the primary department having perfect attendance, two kinds of pennants, red and blue, marked “All Present” and “All Present But One,” respectively, were carried by the juniors. Each class in the young people’s department wore different emblems—flowers, badges, or arm-bands.

### Response to Roll Call

The roll call was responded to by each teacher as follows—number enrolled and number present. The pledge for

were directed by a young man, a teacher in the school, and the girls were under the supervision of the superintendent of the department. The young people’s rally was held on Thursday evening. The vestry was decorated by one class and refreshments were served by another. Each class furnished one charade, and games and songs concluded the entertainment. The midweek service of the church on Friday evening was in charge of the adult members of the home department, men’s

each department was read by the various superintendents. Among the pledges given were the following ones: “Be kind and come to Sunday school on time,” “Study lessons and do supplementary work faithfully,” “Increase offerings,” “Every class doing something for somebody.” The program given on this page, an adaptation of “The Good American Rally Day Service,” by Ora W. Wood,<sup>1</sup> was presented.

<sup>1</sup>Published by the Pilgrim Press.



# Our Rally Day Program

THE recognized excellence of the programs on special occasions in the Auburndale Congregational Church School, Auburndale, Massachusetts, is due in large degree to an efficient program committee. A special committee is chosen and to them is committed the task of drawing up the programs for Rally Day, Christmas, Easter, and Children's Sunday. This plan has been repeated for three years and a series of splendid programs has resulted.

## Cooperating Committees

The personnel of this committee is all important. The chairman must be efficient and deeply interested in the work. One or two other members will be sufficient because the superintendents of the departments will have some share in the program building. They will be responsible for the parts assigned by the committee to their own departments and will cooperate heartily. The general superintendent will also consult with the committee and make suggestions, but he will not attempt to control the program. It is his aim to let each committee exercise its own ingenuity and give all the freshness and attractiveness possible to each program. Officers and teachers who have served in the school and know something of the ability of the pupils but who can no longer give full time may offer good material.

## The Junior Chorus

At least one member of the committee should have a good understanding of music because this forms so important a part of all good programs. Our school has been fortunate in maintaining for several years a chorus of about twenty-five members made up of the girls and boys of the junior department. They have a practice hour every Friday afternoon under the instruction of a trained musician. Their songs and anthems have been the heart of some of our best programs and they have helped greatly in the regular periods of worship in the school. The members of the chorus wear simple white surplices. This feature gives dignity to the work of the chorus and adds interest to the program for the old and young. It is in place to say here that anything which can make these special programs more appealing and less stereotyped should be encouraged. The school is on parade, as it were, on these occasions and many in the church judge of the success of the church school by the general effect of the programs. It will pay any school to put the very best of thought and planning into these special days.

These general suggestions are fundamental to all good programs. With us the Rally Day exercise used to be held in the

## By Herbert E. B. Case

church auditorium at the time of the morning service. This had the advantage of bringing the school before the church. At present the exercises are held in the church-school rooms on the last Sunday in September in place of the regular session, for Rally Day is now graduation day with our school and so is a church-school affair almost exclusively. The minister, however, takes advantage of the opportunity to preach in the church service a sermon on some phase of religious education and to make an appeal for more loyal support of the school. The morning service prepares the minds of people for the special exercises by the school.

## Moving Forward

Our school holds its graduation and promotion exercises on Rally Sunday. The two ideas are not incompatible. To rally is not simply to gather with fresh enthusiasm around a standard, but it is to move

forward in the direct line of achievement. It should mean an advance for the whole school. Ours is a graded school throughout and in common with the other schools which use the Graded course, the new year's work begins on the first Sunday in October. Promotion means more, it seems, if the pupils can go directly into the higher department and take up advanced lessons. June is the month of graduations in the secular schools, but also a busy time of the year and perhaps a time when these events in the church school would seem less significant. There is room for a difference of opinion on this position. Our school is not in session during the months of July and August, but opens in September. The three or four Sundays in September before Rally Day give a chance to the Beginners' and Primary departments to review and prepare for their parts in the program. The hosts are gathering during this month and regular lessons are difficult to conduct. It gives a good opportunity for the departments to learn the songs and to review the memory work. The other departments generally have regular lessons and prepare for the program outside the church-school hour.

## THE COMING OF TRUTH

### RALLY DAY SERVICE

1920

"Ye shall know the truth, and the truth shall make you free."

This Rally Day Service is in the form of a simple pageant, easily prepared, and one in which all members of the school may participate. It portrays Christian teaching and training as the key to the world's redemption. It points to the Sunday school as the chief agency for teaching God's truth. The "World" is represented as seeking freedom from bondage. War, science, and other forces, fail to bring deliverance. The "Church of Christ" appears and promises freedom through "Truth." A panorama of Christian education follows as the "Way of Truth;" also a scene showing the "Spread of Truth" throughout the world by the expanding Sunday-school work. "Truth" then appears and points the way to Christ. "World" seeks the Christ, his bonds are broken, and he stands forth free. Beautiful and well-known music is used throughout.

Published by The Abingdon Press  
150 Fifth Avenue, New York.

## The Program

The make-up of the Rally and Promotion Day programs is much the same from year to year. Because this comes at the beginning of the year it is not feasible to introduce as many new features as in the programs for Christmas and Easter. We try to show what the school is doing in the different departments by samples of memory work from the Bible and by special songs. The program generally has an opening section for worship with sometimes a processional by the junior chorus. Then follow sections by the departments, each department having some memory work, recitations, a song or two, and the presentation of diplomas by the general superintendent. At the close the minister addresses a few remarks to the children. We have found helpful suggestions for programs in *Worship and Song* by the Pilgrim Press, incorporating some of the services of worship at the end of the book. Our committee makes use of all available helps, but always constructs its own programs, adapting the material to the needs of the occasion and the ability of the children. The rally idea is not overlooked and some of the recitations and songs give this emphasis.

Our church has a resident membership of four hundred and our school has an enrollment of three hundred and forty-eight. But where there is a high ideal and a will to bring things to pass there is usually a way.



# A Home Made Junior Promotion Exercise

By Helen Gorham

IT was the regular meeting of the Junior Department teachers and officers in June, and after the necessary routine business had been transacted our superintendent said, "I am sure it is not too early for us to begin to plan for promotion day. What kind of an exercise do you think we ought to have? You know last year we put special emphasis upon the Life of Christ, followed by a missionary story told by one of the children. Shall we stress the Old Testament this time?" The question was followed by a blank and rather prolonged silence. Evidently no one had any ideas on the subject. Just as the pause was becoming oppressive a deep voice from the corner startled every one into the most alert attention. "Why impose an adult conceived promotion exercise upon the children?"

The man behind the voice was a newcomer in the church who had been teaching the Junior Department only two Sundays, but had already jolted the department out of one or two of its ruts. His hearers now realized that another of their precedents was in imminent danger of being upset. He was regarded with something of awe in the community, as he came to us direct from Columbia where he had just received his Ph.D. When Dr. Black propounded his question, Miss Daisy, the youngest of the teachers, reached for a book which she had come to consider an authority on all subjects relating to Sunday-school work. After turning the leaves hastily a moment she spoke impulsively, "Weigle doesn't say why we have them."

In the laugh that followed all tongues were loosened and a helpful discussion began, at the close of which it was decided that the purpose of the promotion exercises is to give to the parents and friends of the school some idea of what the children who have completed the course have gotten from it. Then spoke the doctor of philosophy.

"It seems to me that the persons who are in the best position to know what has been accomplished through the studies are the children who have taken the course, and I think it would be much better to let them plan their own promotion exercise than to attempt to arrange one for them." We agreed with him, and a date was settled upon for the conference.

When the graduating classes were called together every teacher and officer of the department was present and the liveliest interest was manifested by both children and adults. The older people in our home were no less curious concerning what would result from the conference, and eagerly awaited our return. It was the enthusiastic Daisy who gave the report. "Well, Daisy, what happened?" queried the family in concert.

"Oh, it was the greatest fun and the biggest surprise. I wish you could have been there. Those Juniors came in and sat there looking as solemn as if they felt the weight of the entire universe on their shoulders. When Miss Spencer asked them what Dr. Black had asked us about, why we should have promotion exercises, they did not hesitate as we did and they gave good reasons, too. Then Miss Spencer asked them what part of the work they thought it would be best to present this year. She had been afraid they would make some impossible suggestions that it would be difficult for her to meet tactfully, but I wish you could have heard those children. They planned a program in about twenty minutes and it will be a great deal better than the one we had last year. They said, 'It is the Bible that we are studying, let us have something about our Bible and how it came to us.' After a few minutes of talk back and forth, chiefly among the children, it was decided to present the story in a sort of pageant."

"How could you do that?" Miss Spencer asked.

"Why, first we would have some one tell an Old Testament story and some one would explain to the people that this was the way stories were handed down from the older people to the younger ones before there were any printed or written books."

"Who would tell the story, and who would make the explanation?"

"I thought that they would all want to be 'it,' but what do you think they said? 'Elsie ought to tell the story, for she has the best record.'"

"Yes," said the boys, "and Lawrence can be the one to explain the things, for he has earned more honors than any of us." So they planned out their pageant from a story told and the scroll read by the priest down to the American Revised Version. It was simply great. Of course, they did not plan many details but we were all delighted with the outline.

"When that was finished Jack Everett took the floor and addressed the chair in such a dignified way that I nearly disgraced myself by laughing out loud. 'Madam Chairman: When are we to have this graduation exercise?'"

"Why, on Sunday morning," answered Miss Spencer, surprised that such a question should be asked.

"Why can't we have it some week night and invite our fathers and mothers and friends like grammar school graduations?"

"Oh, fine! Let's have it that way," came from a dozen children at once.

"We need more time than we could have Sunday morning," continued Jack, "if we are to do anything much with that pageant, and I think it would be a lot nicer to make a regular affair of it."

"Miss Spencer was plainly puzzled and a little troubled. 'You know, children,' she said, 'we always have promotion exercises on Sunday and the other departments will have theirs on that day. Would you like to have the Juniors left out of that exercise altogether?'"

"No, indeed, and we needn't be," said Wallace. "We can plan a different exercise or give one part of the pageant."

"Yes," assented Grace, "we can choose the most interesting things when we find out what they are." So the motion was made and quickly and unanimously carried which provided for a promotion exercise in two parts.

"Well, I wish you could have seen the businesslike way in which those youngsters went ahead with their plans. They chose a class color, had a committee appointed to attend to the decorations, another to see about programs and invitations, a chairman to select ushers from the members of the other classes, 'for, of course, we will invite them,' they said, rather condescendingly. They requested Miss Spencer to prepare and conduct the devotional service and asked the teachers to look after the exhibit of hand work."

"Invitations and programs!" exclaimed the family with an eye on the high cost of living. "They must be planning to spend a good deal of money."

"No, indeed, they are not. That was the thing that surprised us most. They said that the committee must write both programs and invitations and informed the committee that the invitations must be written in July and August, when there would not be any school work to do. The programs Jack and Wallace agreed to take care of because they have typewriters. When the question of flowers was brought up the funniest thing happened. Adele said, 'The last of September we always have bushels of little pink chrysanthemums. They are really pretty, and if you would like to have pink for the class color I could give the flowers.'"

"Let us have pink, I like pink, anyway."

"I vote for that," said one of the boys. "I like light blue a lot better, but that is in our Junior Department colors. Pink will be O. K." So it was unanimously carried.

"We teachers stayed a few moments after the children went home and we all agreed with Miss Spencer when she said, 'I feel perfectly limp after the surprises I have had tonight.'"

(Continued on page 45)



# “Laying Broad and Deep the Foundations”

## The Story of a Junior Department. I.

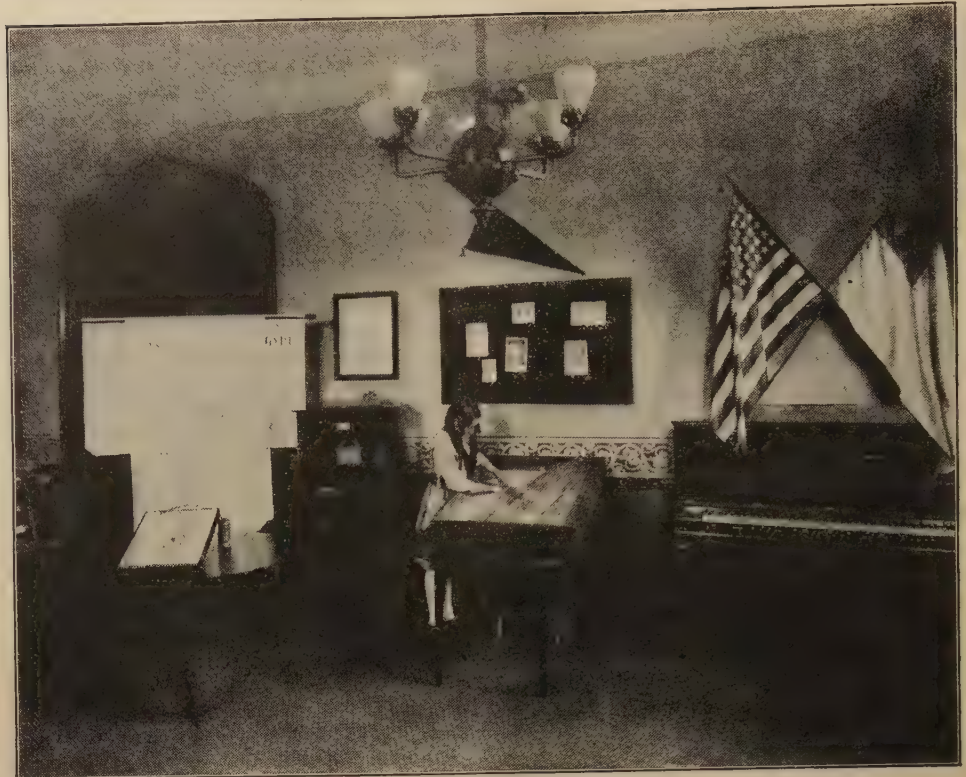
By James B. Scott

**C**HURCH architecture often furnishes a striking clue to the dominant religious ideals of a period. In apostolic times an “upper room” was sufficient for the earnest worshippers. When Christianity entered the emperor’s palace vast cathedrals were necessary to form a fitting setting for the pomp and glory of a state religion. Later, monasteries reflected the ascetic reaction from too much pomp and glory. With the Protestant Reformation came the emphasis on the preaching of the Word, which made the auditorium the central feature of church design.

### Equipment for Training

In our present-day churches we still need an “upper room” where devout souls may go apart for prayer and meditation; we still need uplifting surroundings for our public worship, and we do well to invoke the aid of music and painting and sculpture to help lift men’s thoughts to the Father. We still need the great auditorium where the spoken word may sway men to the heights of religious emotion. But has our Christianity done its utmost for us when it has stirred our emotions to their depths? Another revelation of God’s will concerning his church has come to us in these latter days. We have learned that it is the business of the church to provide an environment where emotions may not only be aroused, but where they may also be transmuted into actions, their only legitimate end. It is the great commission of the church to go to the ends of the earth to preach the gospel of the Kingdom; it is equally the business of the church to save and to train for future service one hundred per cent. of the souls around its own hearthstone. One task is not greater nor more difficult than the other; both call for our best thought, the most careful and prayerful preparation; both demand the best equipment it is in our power to supply.

Through long centuries the church could only believe, with blind faith, that in some unknown way God would finally be victorious over the forces of evil. In the



A Corner of the “Oriental Room,” Calvary Junior Department, Philadelphia

fullness of time, God has made known to us his plan. He has provided in our lives the impressionable periods of childhood and youth, in which when properly understood and guided, we may advance our race with giant strides, compared with slow, at times almost imperceptible, climbing upward in the past. *We can have any kind of a church we will—in the next generation.* The kind of a church we will to have twenty-five years from now may be predicted with great accuracy from an examination of the architectural design of our church buildings of today.

### An Ideal Church Auditorium

Fifteen years ago the present beautiful home of Calvary Methodist Episcopal Church in West Philadelphia was designed. The resident bishop and his associates at that time recognized the strategic importance of the little chapel in the midst of a rapidly growing community of the better grade of homes. A pastor was appointed who thought of church architecture in terms of the Old World cathedrals. The realization of his dreams is a church building whose interior especially has much of the uplifting influence characteristic of the work of the master builders of the Middle Ages. The vaulted roof springs with airy lines from clusters of engaged marble columns at the side walls. Two great Tiffany windows portray in stained glass the story of the Resurrection and of the Ascension. Covering the whole rear wall of the central bay is a wonderful fresco of the “Sermon on the Mount.” The great organ with its echo and chimes is a modern masterpiece, the organist is

a modern master. The vested quartet choir is composed of professional singers of the first rank. All that architect, painter and musician can do to uplift the souls of men has been done; with the eloquent preaching of the Word it is small wonder that the church is usually crowded at both morning and evening services. The membership is continually growing; finances run like clockwork. Calvary is usually pronounced a typical “successful” church.

### An Inadequate Sunday School Building

Passing into the Sunday-school quarters in the rear of the church auditorium, we find a building designed on the conventional model known as the “Akron plan,” so popular a generation ago. There is a large semicircular assembly room with a gallery around the curved walls. On either side of the assembly room there is a pair of medium-sized class rooms. The Beginners’ and Primary Departments occupy the two rooms on one side, and adult Bible classes those on the opposite side. One of the latter rooms is beautifully furnished as a “ladies’ parlor.” Underneath and full size of the church auditorium is another large assembly room occupied by the Senior Men’s Bible Class, and back of that, separated by folding glass doors, is a large dining room, also used as a gymnasium. A wonderfully equipped modern kitchen completes the inventory of the church’s structural equipment.

A survey of the membership of the church and Sunday school reveals a surprisingly large proportion of mature



adults. Closer inquiry brings out the fact that a large majority of these adult members have come by transfer from other churches and schools. Minerva-like, Calvary Church has sprung into being full-grown and fully armed. Only a negligible fraction of its active members have been home trained. A noticeable result of this preponderance of adults has been the indifference, amounting almost at times to hostility, toward the modern ideal of educational evangelism as one of the principal functions of the church and Sunday school. Until recently, practically no use has been made of the wonderful graded lesson courses which have been provided by the denomination.

### Training Leaders for the Church of Tomorrow

Two years ago the school had no Junior Department, although by careful searching a few classes of Junior age could be found scattered around among the adult classes in the "main room." The pastor recognized the incongruity of a "successful" church making no provision for its own perpetuation after the crest of the wave of prosperity should have passed. Few sights are more pathetic than a one-time "successful" church which has been left stranded by the ebb-tide of migration of the saints to heaven or to the suburbs—unless, of course, that church has made the great discovery that, like its Master, it had come not to be ministered unto, but to minister. Calvary's pastor realized the duty of a church which had largely "inherited" its membership from other less fortunately situated congregations—the duty of giving back trained leaders to the strategic battlegrounds of "downtown," the frontier, and foreign fields. He therefore made preparations to begin at the beginning by organizing a Junior Department of the Sunday school.

### Difficulties in Finding a Room

The rather unusual privilege of starting an entirely new department gave an opportunity of incorporating in it the best in equipment and methods which two decades of work with Juniors had made available. But *determining* to adopt only the best, did not by any means signify that there were no further obstacles to be overcome. The first problem which came up for solution was to find a suitable room in which to house the new department. Here the ideals of a generation ago (crystallized into stone and mortar) arose to plague us. The church builders had had no thought of a Junior Department nor of its needs. After a careful survey of the property, the pastor exercised his powers as benevolent autocrat and turned out one of the adult Bible classes from its meeting place in the ladies' parlor, sending

them into the church auditorium and establishing the Juniors in their room. Owing to the faulty grading in the school, pupils of the first Junior year age were kept in the Primary Department, and owing to the very limited size of the room it was determined to adopt the new system of grading in which the twelve-year-old pupils should be included in the Intermediate Department. In spite of this double curtailment, however, the room was found to be hopelessly overcrowded; after the classes were once fitted into place

**The Sunday school is the means by which the church discharges its social responsibility, for it is designed to prepare the child for complete living. . . .**

**We see the home existing to propagate, nurture and train lives for society, the schools existing to train for efficient citizenship and social living, the churches to elevate an ideal and to motivate all our life with the religious spirit. . . .**

**The great immediate need is to get the church to realize the real purpose of the school. . . .**

**We are accustomed to insist that religion is the most important interest of our lives; it is time to be consistent with our insistence. If it is ever to become the foremost power in the life of society it must take the foremost place early in lives. It must be foremost in time, foremost amongst impressions, foremost in its impressiveness at the time that feeling-judgments are being formed.**

—HENRY FREDERICK COPE.

around their tables, it was impossible to move about the room, and proper ventilation became a serious problem in cold weather. As a makeshift, one of the third year classes was promoted ahead of time to the "main school." Then the property committee of the church, fearing that the children might injure the furniture in the parlor, summarily ordered the Juniors transferred into a still smaller room on the floor above, where the plainer furnishings were supposed to be children-proof. At least this room had the advantage that the Juniors could call it their own and provide permanent furniture and hang appropriate pictures on the walls.

### The Problem Solved

The regular promotion day, moreover, brought further troubles in its wake. In spite of the fact that considerable glamor had been thrown about the prospect of "promotion," there was almost a mutiny among the graduates. They did not want to be promoted. They wanted to stay in the department where they could be "doers and not hearers only of the word." In desperation, another survey of the property was made and all manner of plans were canvassed to provide more room, from converting the gymnasium into a class room to erecting an entirely new building. All of these plans were found to be impracticable for one reason or another, and any one of them would be entirely too expensive in "war times." As the Junior Department was at that time still in the experimental stage, the prospect of being allowed to make any considerable financial obligations for the new quarters was rather doubtful. Clearly the conditions called for the exercise of a magician's powers, to produce more room immediately, and at a negligible expenditure. And surely enough, at the first wave of the magic wand—presto! the thing was done. Overnight the capacity of the Sunday-school building had been doubled and without the expenditure of a single dollar! Strange to say, the new building was an exact duplicate of the older one, but it was to be entirely the Juniors' own. The following Sunday the boys and girls marched proudly in and took possession. There was an abundance of room now for every class, room enough to move about without disturbing any one else, room enough to throw back one's chest, take a deep breath and grow! The ventilation problem, like many others, had disappeared. Instead of the old tin-panlike piano, there was a fine concert grand. How was it all done? By simply changing the hour of meeting from 2.30 P. M. to 9.15 A. M. The former meeting place of the Juniors was changed into a geography room and christened "the Oriental Room." A sand table was installed, and a map stand with a full series of Biblical maps. A glass cabinet for models and curios was provided, and last, but not least, a wonderful "electric map" of Palestine was constructed. Another fascinating feature of the "Oriental Room" is that it is fitted with dark shades at the windows and a large white shade can be pulled down in a moment ready for stereopticon pictures in broad daylight.

The comment of one little girl, several months after she had been promoted to the Junior Department, reveals one of the secrets of successful work with Juniors. "I never cared for Sunday school before I became a Junior, but now I love it. There is always something to do in the Junior Department."



## A Successful Boomerang

THE third letter in a series written by two girlhood friends who find in the development of their respective Sunday schools an interesting subject for correspondence.

MY DEAR MARGARET:

Is it not an irony of fate that I should have landed in Des Moines by an unexpected turn of circumstances at the time when the General Conference of your church was in session, while you should be doomed to miss the Conference altogether? There are literally hundreds of things I am aching to tell you about the Conference and the impressions that were made upon your impressionable friend, but these must wait until we can meet and have the hours of an uninterrupted weekend for a good, old-fashioned visit. All I can say now is that I found much that was interesting, sat through some sessions (say it softly) that were exceedingly boring, was frequently moved to laughter, as were the delegates themselves, and occasionally had such thrilling shivers chasing themselves up and down my spine that I hardly expected to be warm again all summer. But the part of the Conference that received most of my attention and aroused my greatest enthusiasm was the Sunday-school exhibit, demonstrations, and model Sunday-school sessions held in the First Methodist Church. To explain my intense interest I must give you a little personal history.

Your letter telling of the organization of your Beginners' Department aroused me to immediate action. I saw at once that I had been calmly sitting back in my chair admiring the wonderful progress we had made when we installed a geography room, and failing to see how poor an accomplishment that was when the needs of the little children were being entirely overlooked. I was reminded unpleasantly of a sermon I once heard on Revelation 3:17, and could hear the Master saying about that geography room, "This ought ye to have done and not to have left the other undone." The very day that your letter came I went optimistically forth to spy out the land, but when I reached home at night I was a pessimist marching in the ranks of the ten who saw only giants and high walls.

Our pastor's wife is a dear lady in some ways, but I am positively certain that with her the process of sweeping and dusting is a religious rite, and that she secretly worships her furniture and carpets. She was cordial when I first entered, but when I broached the subject of a Beginners' Department and the use of her kitchen or dining room as a meeting place for it, the social temperature descended to a point well below zero, and her reply was an emphatic negative. My next call was on the teacher of our "infant class." Beginning as enthusiastically and tactfully

as possible, I told her what you had done and asked if she did not think that we could do something of the same kind for our littlest children. To my amazement she became very much excited and lectured me severely for planning to rob her of "the dear little tots." I was not cowardly enough to run away immediately this time and succeeded in talking her into something like good humor before I left. During the conversation I extracted (the subtle suggestion of a dentist's chair is eminently appropriate) the information that her children range in age from two or three years to twelve or thirteen!

Do you wonder that I was discouraged? However, I did not stay long in the slough of despond. The next day Mrs. Canfield called. She lives on the other side of the church from the manse and is a sweet, wholesome young mother. I told her the whole story and she became as enthusiastic as I and out-Joshua Joshua in her abounding faith. I wish I had time to tell the steps in the progress of that persistent young woman toward victory, but as I must tell you some things about Des Moines all I can chronicle now is that Mrs. Canfield literally laid siege to the heart of our infant class teacher. She bought copies of the Graded Lessons for Primary Children and showed her what wonderful lessons they are and made her see what a delight it would be to teach such lessons if one could only have just the children for whom they had been written. It took three months to convince her but it paid, for in the end Miss Harrison was most eager to have the Beginners' Department organized. The best of it is Mrs. Canfield was so tactful in her work as a propagandist that Miss Harrison thinks the plan is all her own. I was delighted and watched the progress of things with great satisfaction, little thinking that as an innocent bystander I was soon to be struck by a missile from the project I had started.

Miss Canfield welcomed the little children into her home and became the Beginners' superintendent "until we could get some one better," she said, and we all know that will be a very long time. Then Miss Harrison started out with her new lessons and for three or four weeks everything went smoothly. All the children were interested because they had never before heard a real child's Bible story. The very novelty of the thing held the attention of even the oldest children, but after a little the eleven and twelve-year-old boys and girls began to be inattentive and later scoffed at what they called the baby lessons, first in suppressed mutterings and later in open rebellion. Then it

was that Miss Harrison returned my call and this is what she said:

"You know we have organized a Beginners' Department and Mrs. Canfield has taken charge of it. It is really a relief to me to have those very little children out of the room, for they were often uneasy and restless. I thought everything would go smoothly when I had only the older ones, but I remember you told me early in the winter that those oldest children ought not to be with the Primaries and I can see now that they do not belong there. Our lesson on Sunday was fine for the younger ones, but it was too simple to interest those older children. What is the next department to the Primary? Is it the Intermediate? Oh, yes, the Junior. Do you not think we ought to have a Junior class? Mrs. Canfield tells me they have lessons made for those older ones as the Primary lessons are made for the six-, seven-, and eight-year-old children. Now if you will take those Juniors I will let you have the primary room in the church because Mrs. Canfield says we can have her living room for the primary class. She has taken the Beginners into that unfurnished room she has on the second floor and says she is going to keep it just for the Beginners until her mother-in-law comes to live with her, or until the church builds a place for its children."

Do you see how accurately my boomerang operated? (I know I have mixed my metaphors, but you won't mind.) Do you wonder that, after my election, or as it seems foreordination to this new work, I welcomed the opportunity to see a Junior Department in operation and to talk with experts concerning how to organize and conduct such a department? That exhibit was an eye-opener to me. You know the illness of my mother kept me pretty closely at home for several years and my ideas of Sunday school were largely those received in my own childhood. I had not realized how the religious world has moved in its educational field. I spent most of the time, of course, in the Junior part of the exhibit and was amazed to see models of sheepfolds, Oriental houses, tombs, scrolls, the tabernacle, and scores of other things that had been made by Junior children, and in the geography room there were a model of the temple court in sand, relief maps made in paper pulp, a beautiful map in plasticine, and an electric map that had been mounted and wired by an eleven-year-old boy.

The Junior motto, "Be ye doers of the word and not hearers only," was much in evidence, and all through the Sunday session I was impressed by the large part

The first letter of the series appeared in October, 1919, the second in February, 1920.



the Juniors had in the service. I have always thought of a Sunday-school class as a place where you sit still and listen, but there was very little of that in this model session. The teachers and officers did nothing that could be done by the children. It was the Juniors who distributed materials, gathered them up, and brought the offering to the front, and they all joined heartily in the song and prayer and Scripture reading. In fact, they were busy all the time and worked in perfect harmony so that there was a delightful air of fellowship and cooperation in the room. During the lesson period one Sunday a stern-faced man appeared at the door and looked disapprovingly at the groups. Turning to me he said, "What are they doing?"

"This is the lesson period," I replied. "They are having the lesson for the day."

The corners of his mouth drooped still lower, which was almost a miracle, and he ejaculated, "Noisy crowd." They were not noisy at all, but I would have thought they

were a month ago. Now I could see that they were only busy. There was a hum of conversation, question and answer, opinions given and sometimes frankly combated in the older class, but all that was being said or done was purposeful and related to the lesson.

Well, my dear Margaret, I have been at home four weeks and on this Saturday night I am waiting with pleasurable anticipation the first session of the Four Corners' newly organized Junior Department. We have four small classes, and at present three teachers. I shall have to teach a class myself for a while. Thanks to my Des Moines experience, I have something for the children to do, planned for every moment, from the time the first early bird arrives until the last straggler has departed. We have straight-backed and level-seated chairs. Let me whisper in your ear that the Des Moines Sunday school did not have such chairs. The ones they had must have been constructed by

some one who believed that to be uncomfortable is to be religious. They were tipped back at such an angle that when the children wanted to hear what the teacher was saying and take part in the class conversation they literally had to tip the chair forward, using the front legs only, sometimes with disastrous effects as the child and chair fell to the floor together. The superintendent of the department warned me against folding chairs of any kind and especially those that have the slanting backs. Then we have four tables, a Pupils' Book for Work and Study for each child, and a text book for each teacher. We haven't much else at present, but the children are so enthusiastic and eager to help and most of the older people are so surprisingly interested that I find it easy to say, "Come, let us go up at once and possess it, for we are well able to overcome it."

Your affectionate

SARAH, THE CALEBITE.

## Influence of the Character Chart<sup>1</sup>

By Genevieve Sherer

A FEW weeks after taking up the subject of a character chart with their respective classes, Miss Rankin, the boys' teacher, and Miss West, the teacher of the girls' class, met to compare notes.

"Can you see any tangible results from the use of the chart in your class?" asked Miss Rankin.

"Oh, yes, indeed," replied Miss West. "You know we started our chart with *Cooperation*. Yesterday I called on Mary Murphy's mother, who has always been complaining of the way Mary left everything for her to do at home. Well, I wish you could have heard her yesterday. Let me tell you part of what she said.

"Sure, Miss West, dear, it's meself is not understandin' of it, but Mary, she hangs up a bit of a book like with writing in it. She do call it her chart, and she reads it ivery day and she washes the dishes ivery night for me and she dresses the baby, too. She says she's operatin' or something like that. Whatever it is, I like it fine. It helps me that much you wouldn't believe it."

"Well, that certainly is worth while," said Miss Rankin. "Now, let me tell you what happened in my class one Sunday, two weeks after our chart had been made. We began ours with *Courage* and the boys were really very much interested in it. When I sat down at my desk this particular Sunday I noticed that some one had scratched the top of it, making a sort of skull and crossbones design all over it.

"Last winter the class had helped to have the furniture of our room put in good condition. Necessary repairs had been made and revarnishing had been done.

Since then the boys have taken quite a pride in keeping things in good shape, so that when I called attention to the defaced desk-top there was a storm of indignation from the class. Big Ben Flanigan began to tell what he would do 'to the kid who dared spoil our furniture. Just let me get him,' he began, and dire threats followed.

"There is one boy who has been in the class only two months. He is an undersized, rather timid looking child. To my amazement, when Ben stopped for breath this boy arose and said, 'I scratched the desk, but I'll pay to have it fixed if you'll wait till I earn the money. I earn twenty-five cents every Saturday.' If you could have seen Ben Flanigan in his wrath and that timid little white-faced boy you would appreciate the amount of courage it must have taken to own up.

"One of the best results that I know of," continued Miss Rankin, "is the effect the chart had upon Leonard Klein. He has always been given to romancing and then insisting that his tales were true. If he were only four or five years old you might expect him to confuse his memory of fiction and truth, but at his age there doesn't seem to me to be much excuse. His father has been quite upset about it. He is a very straightforward, matter-of-fact, practical sort of man anyway, and never had any sympathy with Leonard's imagination. Probably Leonard's mother was an entirely different type. She died when he was five years old.

"Well, one Sunday after we had been discussing the chart, a number of the boys

lingered after school was dismissed. I was busy at my desk, but I noticed that one of the boys was showing some photographs to the others. It seems that they were pictures of this boy and his father in a boat fishing. The pictures started the subject of boating and fishing, and a number of the other boys related their experiences on the river. When they had finished Leonard began to tell of a thrilling experience which he and his cousin had had. He said they rowed miles up the river to the place where the rapids are so dangerous. He described the way in which their boat was caught in the rapids and whirled round and round while he and his cousin were unable to stop it.

"He told of how the boat was finally overturned and he and his cousin were thrown into the worst part of the whirlpool. When, after frantic efforts, they managed to escape the pool and started to swim for the shore his cousin was seized with a cramp and rendered helpless. Thereupon Leonard caught hold of his cousin's collar, just as he was sinking for the third time, and holding his head above the water, swam with him to the shore. There he applied the most approved method of resuscitating the drowning, which, by the way, he described quite accurately. After a long time his efforts were successful and his cousin opened his eyes. They were now almost a mile from the nearest house, to which Leonard carried his cousin, slinging him over his shoulder and holding him in the way described in first-aid books.

"Leonard's audience was quite thrilled, for he had a convincing way of telling the tale and only two or three looked a bit

(Continued on page 47)

<sup>1</sup> See "The Making of a 'Habits and Character Chart,'" in May and August Issues.



# The Primary Promotion Service

## Promotion Day Plans

**P**ROMOTION Day with an appropriate program marks the climax of the year's work in the church school. The purpose of the promotion service is not entertainment, but to show something of the work of the school to parents, teachers, friends, and pupils. The program, therefore, should be arranged to include the songs, recitations, and stories selected from the regular lesson courses. This does not mean that the program should be the same each year. It should be varied. There is abundant material to arrange many programs and still have them different.

The time of year, whether summer or fall, will suggest seasonal features which may be introduced into the program.

In some schools it is the custom to have the promotion service in June in connection with Children's Day, but to make the actual transfer of the pupils for their school work in the fall. This is particularly true of schools which close during the summer or of those which conduct vacation schools without the usual class work. In other schools the promotion service is combined with that of Rally Day the last of September, the work of the year beginning on the first Sunday in October. This plan of the fall promotion is growing in favor, but the time for Promotion Day must be fixed by the local school after careful consideration of its own conditions and needs.

## Conducting the Service

There are two plans of conducting the promotion service. It is customary in many schools for all of the departments to meet together on Promotion Day for a general promotion service. In other schools, where the grading has not been completed or because of local conditions it is not practicable for the entire school to meet together, the promotion exercises take place in the department rooms.

When the service is conducted within the Primary Department much more time can be given for showing the work, as the entire program consists of selected portions from the courses of the one department, whereas in a general promotion service each department must be allotted a proportionate amount of time.

In so far as possible it is well to have a theme for the service that there may be a certain amount of unity in the program.

The following program is based upon the Primary Lessons of the International Graded Course and is arranged to be conducted in the Primary room, the entire

## By Lucy Stock Chapin

hour being given to the service. (If the service is to be used in a school where all departments meet together for promotions, the numbers which are starred may be used and all others omitted. In this case the service should be participated in only by the pupils who are to be promoted to the Junior Department.)

It is intended that the promotion shall be from grade to grade within the department. At the appointed time a representative from the Junior Department comes to the Primary room and escorts the class promoted from the Primary to the Junior Department to the Junior room. The remaining pupils are then reseated, each grade moving to the places formerly occupied by the next higher grade. A representative from the Primary Department then goes to the Beginners' room and leads back the little children who now enter the first Primary grade and occupy the seats which were left vacant by the promoted children.

If the classes are usually seated about tables, the tables are for this session removed and the children are grouped closely together, seats being arranged at the back of the rooms for parents and other visitors.

If the service is used on Children's Day the room should be attractively decorated with flowers and ferns. If Promotion Day is observed in the fall, autumn leaves, bunches of grain and fruits may be used in decoration.

As the pupils of the different grades take their respective parts upon the pro-

gram they pass to the platform, or front of the room, during the playing of the song which they are to sing.

## Promotion Program:

### The Story of Jesus

#### Part I. The Coming of Jesus.

(Grade I. Pupils)

1. Song: "With Happy Voices Singing" (entire department).

(For music of this song, see Bible Stories for the Sunday School and Home, Year 3, Part 3, or "Hymns of Worship and Service for the Sunday School.")

#### 2. Questions and Answers:

Question: Why are we glad to sing praises to our heavenly Father?

Answer: "Every good gift and every perfect gift is from above, coming down from the Father." (James 1: 17a.) "Jehovah hath done great things for us whereof we are glad" (Psalm 126: 3).

#### 3. Song Response.

(See music on this page.)

Question: God's gifts tell us of his love. What is God's best gift to the world?

Answer: "God so loved the world, that he gave his only begotten Son." (John 3: 16.)

4. Song Response: "He loved us, he loved us, and sent his Son."

(See music on following page.)

5. Recitation: "The Story of the Birth of Jesus." (Luke 2: 8-20.)

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great

Psalm 26: 3. *Allegro.*

RESPONSE

CARL F. PRICE

Je - ho - vah hath done great things, great things for us;

Where - of... we are glad.....

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joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:"

6. Song Response: "Glory to God in the Highest."

(See music on this page.)

"And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them."

(If it seems best this story may be told by one of the children in his own words.)

7. Song: "Away in a Manger." (Or any song sung at Christmas time.)

(For the music see Bible Stories for the Sunday School and Home, Year 1, Part 2, or in "Primary and Junior Songs for the Sunday School.")

8. Recitation:

"For Jesus, born a little child,  
We thank our heavenly Father;  
For Jesus, loving, kind, and mild,  
We thank our heavenly Father;  
For Jesus Christ, the children's Friend,  
Who in our hearts his love doth send,  
For Christ, who helps us to the end,  
We thank our heavenly Father."  
(From "Song and Study for God's Little Ones," permission of The Methodist Book Concern.)

Part II. Jesus and the Children.

(Grade II. Pupils.)

9. Song: "God Bless the Children."

(For the music see Bible Stories for Sunday School and Home, Year 2, Part 1, or in leaflet by M. C. Brown.)

10. Recitation: "The Child Grew."

The Bible tells us about the childhood of Jesus.

We read, "Jesus advanced in wisdom and

1 John 4: 10.

RESPONSE

CARL F. PRICE.

He loved us, He loved us, and sent His Son;

He loved us, He loved us, and sent His Son.

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stature, and in favor with God and men." (Luke 2: 52.)

11. Recitation: "Jesus of Nazareth."

Years passed and Jesus grew to be a man. He was called "Jesus of Nazareth, . . . who went about doing good." (Acts 10: 38.) This was because he made the lame to walk, the blind to see and the sick well. He fed many hungry people and comforted the sad.

12. Recitation: "Jesus and the Children."

One day mothers brought their little children to Jesus that he might bless them. Jesus said, "Suffer the little children to come unto me, and forbid them not." "And he took them in his arms, and blessed them, laying his hands upon them." (Luke 18: 16, Mark 10: 16.)

13. Song: "The Sweet Story."

(For the music see Bible Stories for the Sunday School and Home, Year 2, Part 2.)

14. Recitation: "The Children's Praise Song."

One day Jesus rode into the city of Jerusalem and children welcomed him.

15. Story: "The Triumphal Entry." (Told by one of the pupils in his own words.)

16. Song: "Hosanna."

(For the music see Bible Stories for the Sunday School and Home, Year 2, Part 2.)

17. Recitation: "We love, because he first loved us." (1 John 4: 19.)

Part III. Jesus and His Helpers.

(Grade III. Pupils.)

18. Song: "Love's Lesson."

(For the music see Bible Stories for the

Sunday School and Home, Year 3, Part 3, or in "Songs for Little People.")

\*19. Recitation: "Jesus Teaching His Helpers to Pray."

One day the disciples of Jesus came to him and said, "Lord, teach us to pray" (Luke 11: 1), and Jesus taught them the prayer which we call "The Lord's Prayer."

\*20. Recitation: "The Lord's Prayer."

(The prayer may be recited reverently by the promotion class, or the entire department with bowed heads may offer it as a prayer.)

21. Recitation: "Jesus Dying and Living Again."

At last the time came for Jesus to go back to the heavenly home and we have learned from the Bible the wonderful story of his dying and living again.

22. Recitation: "The Resurrection Story." (Mark 16: 1-7.)

"And when the sabbath was past, Mary Magdalene, and Mary, the mother of James and Salome, brought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? And looking up, they saw that the stone was rolled back: for it was exceedingly great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you."

23. Song: "Jesus Christ Is Risen Today."

(For the music see Bible Stories for the Sunday School and Home, Year 3, Part 2, or in "Hymns of Worship and Service for the Sunday School.")

\*24. Recitation: "The New Commandment."

Before he went back to the heavenly home, Jesus called his disciples and said, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." And "if ye love me, ye will keep my commandments." (John 13: 34, John 14: 15.)

\*25. Recitation: "The Helpers of Jesus Doing His Work."

After Jesus had gone his disciples began to tell about him and to do the things which Jesus had taught them. Ever since

Glory to God in the Highest

Arranged from Handel's "The Messiah"

Glo - ry to God, Glo - ry to God, Glo - ry to God in the

high - est; And on earth peace, good will toward men.

(Continued on page 45)





## SEPTEMBER

There's a little chill in the breeze, now,  
 And a touch of frost in the weather;  
 There 're a few red leaves on the trees, now,  
 And the birds fly south together.  
 Summer is gone; but autumn brings  
 A brand new bundle of happy things!

NANCY BYRD TURNER

## The September Beginners' Party

By Jessie Eleanor Moore

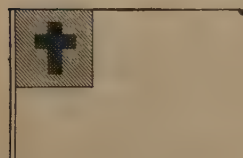
**H**AS the church school been closed for the summer? If it has, your little Beginners have grown taller and they have acquired some new interests during the months of new experiences, and you will need to become acquainted with them again.

Has the attendance been small during the hot weather? If it has you will want to welcome back the wanderers.

Is October first to be promotion day? You will want to have a last frolic with those who are to pass on.

Here are three excuses for having a party. The best way to enter into the minds and hearts and so learn to know the children you teach is by playing with them. It is also the best way to make them feel that you are glad to be with them again. And an afternoon of play will speed the little graduates on their way with a memory of happy times in the Beginners' Class.

### The Invitation



Make small Christian flags of paper. Have the white flag 4 x 3 1/4 inches and the blue field 2 x 1 1/2 inches. Forsticks

use rattan. It may be bought in long pieces at a baby carriage or basket shop and cut the desired length. The invitation may be written on the back of the flags.

### The Games

Begin to play games as soon as a few children have arrived. There is a marked difference in the play interests of Beginners and Primary children and the five-year-olds, whom you are promoting, stand at the parting of the ways. At this time of year when the graduates are still in the

class and there is also a goodly number of newly entered Cradle Roll children, the games will have to be planned accordingly. The little children enjoy plays of the imagination and plays of imitation, using the fundamental muscles. Their games are non-competitive and non-cooperative. The formal game is not indulged in except when under the leadership of elders. The older children begin to use the singing games, such as "Farmer in the Dell" and "London Bridge." Competition creeps into the game of chasing, hunting, and throwing, which requires more and more skill in muscular action.

The games may be played in two groups, choosing those that will be of interest to each. If there is only one group the babies should be allowed great freedom. They will enter into the games which are interesting to them and simple enough for them to play.

### Games for Younger Children

I—

"Charlie over the water,  
 Charlie over the sea,  
 Charlie caught a blackbird,  
 Can't catch me."<sup>1</sup>

One child stands in the middle with eyes closed. The circle of children, with hands joined, moves about while singing the rhyme. At the word "me" all squat down. Child with eyes closed walks to circle until he catches some one in his outstretched arms.

II—

"Little Sally Water,  
 Sitting in the sun,  
 Crying and weeping for some one to come.  
 Rise, Sally, rise,  
 Wipe out your eyes,  
 Turn to the east, Sally,  
 Turn to the west, Sally,  
 Turn to the very one that you love best."<sup>2</sup>

<sup>1</sup> Music may be found in *Games and Songs of American Children*, by William B. Newall.

<sup>2</sup> Music may be found in *Children's Singing Games*, by David Nutt.

One child in the center acts out the words of the song, while the circle moves about singing. She sits, wiping her eyes, rises, turns to the east and to the west, and then to a friend in the circle whom she skips with while the music is repeated and all the children clap.

These two games are among the best of the formal circle games for little children. There is a desire to be called into the center, but when a shy child suddenly finds himself there he is covered with confusion. The action of covering the face with the hands helps him over that moment.

### III—Train.

Very little children like the informal games best. A train may be made by a line of children by placing the hands on the shoulders of the one in front. Stopping and starting the whistle and the calling of stations make it realistic.

If jitney riding is a part of the children's experience, it can be played much the same way. All the children sit on the floor in the circle. A jitney is made of three or four children just as the train is made. Passengers stand in front of their places in the circle and hold up a hand for the jitney to stop. Imaginary fares are paid to the driver, the first child. Like jitneys in real life, there is always room for one more. Passengers simply attach themselves at the end of the line.

### IV—Merry-Go-Round.

Choose one child as proprietor. He builds his merry-go-round by inviting four or five children to form a circle. Passengers pay a fare to the proprietor and are assigned a place, standing back of a child in the first circle with the hands on his shoulders. The proprietor stands at one side and turns an imaginary crank, while the circle moves around. A very mechanical tune played upon the piano gives the finishing touch.

(Continued on page 46)



## The Home Must Lay the Foundations of Character

The other day I was reciting to my little five-year-old son the nursery rhyme:

"Here am I, little Jumping Joan,  
When nobody's with me, I'm  
always alone."

"What does that mean?" asked the child.

"Why, when nobody's with you, aren't you always alone?" I questioned.

"No," he replied, "because God is always with me."

How shall we measure the significance of this early realization of our Father's presence everywhere? For with the knowledge that God is present to help at all times, our children lose the sense of fear—and there is no greater lesson that we can impart to them. From earliest infancy we can begin to awaken in our children the sense of the all-presence of God. . . .

A momentous question is: "Do we want our children to be merely healthy animals with a certain amount of superficial learning, or do we wish to develop their deeper natures so that one day they may be able to take their place in the world and, through their spiritual insight into things, become powers for good in the community?" for parents cannot turn over their responsibilities to the teachers and expect them to lay the foundations of character. The home is the place where this must be done, and it is for us to prove to our children that it is only as we are good ourselves that we help those around us. Then, imitation being one of the earliest and strongest instincts of childhood, our little ones, taking knowledge from us, begin practicing in their own lives what they see in ours; and, living in an atmosphere of love and harmony, they come early to understand that love is the greatest power in the world.—Government Bulletin.

## Junior Promotion Exercise

(Continued from page 37)

"I fancy we are all somewhat overcome with amazement," said Miss Watson.

"All but Dr. Black," I ventured.

"You need not except me," came in deep tones from the corner. "I really was surprised at the smoothness with which everything ran. One would think it had been rehearsed a dozen times instead of being a response of the Juniors to a brand new suggestion."

"I can tell you one thing," said Mr. Beverly, looking at his watch, "I have never been in a committee meeting or conference of any kind conducted by adults that transacted one half as much business in the same length of time."

"It only shows," continued Dr. Black, "that Juniors can be trusted with many re-

sponsibilities that we have heretofore insisted upon carrying for them, and are quite capable of thinking through their own problems if we give them a fair opportunity." And this is the nearest that the doctor came to saying, "I told you so."

## Primary Promotion Exercise

(Continued from page 43)

that time people who love him have been his helpers.

\*26. Recitation: "Rules for Helpers of Jesus."

In the Bible there are many rules for the helpers and followers of Jesus to keep. Some of these rules are:

Be not hasty in thy spirit to be angry. (Ecclesiastes 7: 9.)

Be ye kind one to another, tender-hearted, forgiving each other. (Ephesians 4: 32.)

Love your enemies, and do them good. (Luke 6: 35.)

Be strong and of good courage. (Joshua 1: 6.)

Serve him with a perfect heart and with a willing hand. (1 Chronicles 28: 9.)

Enter into his gates with thanksgiving, and into his courts with praise. (Psalm 100: 4.)

Do the things that are pleasing in his sight. (1 John 3: 22b.)

Go ye into all the world, and preach the gospel to the whole creation. (Mark 16: 15.)

Be not overcome of evil, but overcome evil with good. (Romans 12: 21.)

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. (Matthew 22: 37-39.)

(These verses are selected from the memory verses of the year and may be re-

cited in unison by the class or by different pupils.)

\*27. Song: "A Song of Service."

"To give, to love, to serve, to do;  
This is what God would wish of you;  
For that is like his Holy Son  
Who gave, and loved, and served each one."

(For the music see Bible Stories for the Sunday School and Home, Year 2, Part 3, or in one of the Neidlinger Song Cards.)

## Part IV. Closing

28. Presentation of Promotion Certificates.

29. Song: "The Knight's Marching Song." (First verse.) (Sung by the entire department as the Third Grade Primary Class passes to the Junior Department.) (For the music see "Songs for Little People.")

30. Reseating of pupils.

31. Welcome to class entering from the Beginners' Department.

32. Song: "The Knight's Marching Song." (Second verse.)

## The Progress of One Sunday School

(Continued from page 22)

study the lesson at home and contribute what they would give if they came to the church school. They are invited to meet with the class or school on all social occasions and with the week-night session of the class when one is held. This keeps them in touch with the school.

The pastor takes the stand that any person who dedicates his life to be a trained church-school worker or teacher is at least on a par with the man who gives his life to the ministry, or to missionary work.

## The Perry Pictures



CHRIST AND THE DOCTORS. Hofmann

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## The September Beginners' Party

(Continued from page 44)

### Games for Older Children

#### I—Skipping.

One child walks about the circle seeking a partner, while the piano plays softly. Partners bow, join hands and skip, the piano playing more brightly and quickly. As the music stops they bow and each seeks another partner, soft music being played until they are ready to skip again. Repeat until all are chosen.

#### II—Finding Ball.

Any bright object may be used. One child closes the eyes while another places the object somewhere about the room, but within sight. First child must find it.

#### III—Watch Dog.

One child, "the dog," sits in the center of the circle with eyes closed. Three balls are placed near him, one at either side and one at the back. A child from the circle attempts to remove a ball without being heard. At the slightest sound the "dog" says "Bow-wow-wow," and the child must return to the circle.

#### IV—"Fruit Basket, Dump."



The Rally Day Parade

The children sit on chairs in a circle. At the magic words the teacher removes one chair and all in the circle change chairs. The unlucky one without a seat must retire from the game.

### Story Hour

Suggestive stories:

"The Little Shepherd," in *More Mother Stories*, by Maud Lindsay.

"Johnny and the Three Goats," in *The Story Tellers' Book*, by Alice O'Grady and Frances Throop.

"Dunny," in *A Kindergarten Story Book*, by Jane Hoxie.

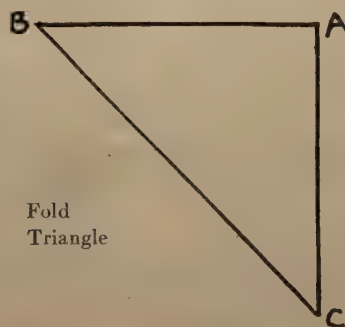
The children will probably cry for another. Let that be a familiar tale of their own choosing. A good way to get accounts of the summer experiences is by the use of a collection of pictures showing children at play, seashore life, farm life, animals and travel by train and boat. Gather the children in a group to look at the pictures, and conversation about their good times will flow easily.

### The Rally Day Parade

The making of something to play with and take home is always a delight. At this party let it be soldier caps for a parade. Use newspaper. Cut each sheet to form a square before starting the work.

(Continued on page 48)

#### Directions for Soldier Cap



Fold Triangle



Fold Corner C to Corner A



Fold corner B to corner A

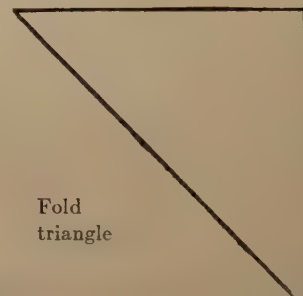
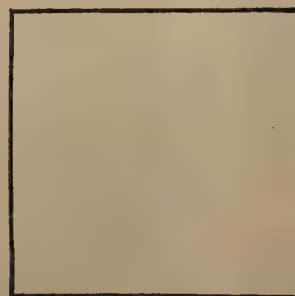


Fold corners C and B back to closed corner

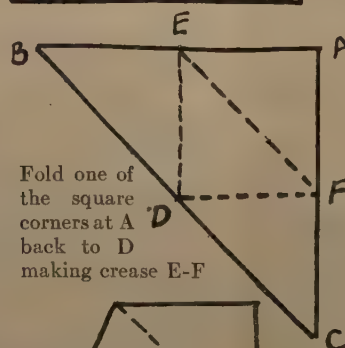


Fold back the two remaining corners

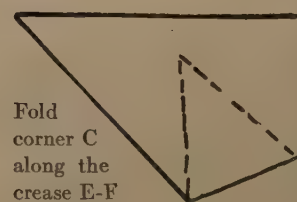
#### Directions for Overseas Cap



Fold triangle



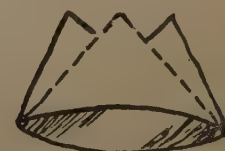
Fold one of the square corners at A back to D making crease E-F



Fold corner C along the crease E-F



Fold corner C along the crease E-F



Fold back both square corners marked A. Dent top to place on the head



# How the Cradle Roll Saved the Home

By Bert Morehouse

NEVER a family moved into the community that the busy Cradle Roll superintendent did not find an opportunity to call and extend to it the cordial greetings of the department and offer its services. Thus a few days after the little bungalow on the hill became occupied by a strange, new family, the Cradle Roll superintendent called and was rather coldly received by the young mother. But she thought nothing of that, because she saw a dear little baby fast asleep in its carriage in the dining room. Here was a never-failing point of contact.

"I'm interested in babies, too," she said with such a cordial smile. "What a beautiful little one you have!"

The coldness immediately left the young mother's eyes, and a look of deep affection filled them, as she replied: "Yes, we think she is very dear. She is two years old."

"I wonder if we might have the privilege of having her on the Cradle Roll of our Sunday school?"

The young mother looked a bit embarrassed and with downcast eyes, she said: "We don't belong to any church."

"Then we may have your little child in ours?" she asked with glad eagerness. "I'm the Cradle Roll superintendent, you know."

The young mother in turn was wistfully eager as she asked: "Would you have her on your Cradle Roll, even if we did not believe in church?"

"Yes," came the assuring response; "if you will let us."

The young mother gave her glad consent.

The Cradle Roll superintendent wrote down the baby's name, and promised to send the mother the certificate without delay. When she was leaving, she said to the mother, "We have a meeting of the Cradle Roll mothers next Monday afternoon, and we will be delighted to have you come and enjoy the meeting and get acquainted with the other mothers. We will expect you."

Although the mother came to several of the meetings, she and her husband could never be induced to come to Sunday school or to church. Then, some months later, the

little child was placed in the Cradle Roll class in the Beginners' Department, with the consent of the parents. This meant that the mother or the father, or both, must bring the child if she was to attend the class. At first only the mother came with the child to Sunday school. Then, after a while, the father came with her. In time they became members of the church.

Then it was that the young mother told the Cradle Roll superintendent how the Cradle Roll had saved their home. It seems that when they first moved into the community, relations between her husband and herself were nearly at a breaking point. She had scoffed at the church, and her husband, who had been a church member, gave up attending church on her account and had taken to gambling and to drinking. The coming of the Cradle Roll superintendent with her kindly greetings and interest in their baby led them to make a new start. Thus, what had once been a clouded home became in time, through the loving ministry of the Cradle Roll Department, a happy Christian home, full of the sunshine of joyous content.

## Influence of the Character Chart

(Continued from page 41)

skeptical when he finished. One boy asked when it happened.

"Why, let me see," said Leonard, and he glanced up as though trying to remember the exact date. When he looked up his eyes fell upon the chart which hangs just beside the blackboard. The word Truthful stood out plainly. His expression changed and he said, 'Oh, it never happened to me. I read it in a book.'

"I felt then that the chart had solved one of my most difficult problems."

"It must have made you very happy. I, too, have had another proof of the helpfulness of the chart. It came through Katy's teacher. Her class was one of the largest in that public school on Chestnut Street. It was so large this year that it had to be

divided and there is a great deal of good-natured rivalry between the two divisions. For a long time they have been preparing for a spelling match. Miss Jones thinks there should be a revival of the old-fashioned matches to improve the standard of spelling.

"It seems that there is only one girl in Katy's division who can spell better than she. Miss Jones had told the girls that whoever had the highest percentage in spelling at the end of the week might represent her division in the match. There were to be six classes represented. It happened that the best speller was absent one day, which brought down her percentage, so that left Katy ahead. All the girls knew that the other girl, Alice, was really a better speller than Katy, but no one of them dreamed of anybody but Katy as their representative, for she had won the honor.

"Miss Jones said that Katy came to her and told her that she thought Alice ought to do it, because then their class would win and if she did it the class might lose. It really meant a sacrifice for Katy. She loves to take part in whatever is going on, and she had a very good chance of winning. She was evidently putting her class before herself, which at her age is more than most girls would do under the circumstances.

"Miss Jones was so pleased about it. She asked me if loyalty was one of the subjects of our chart, and when I told her it was, she said she wished all the girls were in my Sunday-school class."

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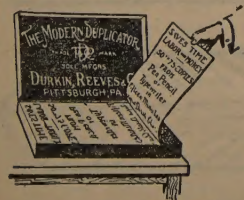
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## From a Superintendent's Note Book

### A Ball of Rags and What Came of It

THE teacher of a class of intermediate girls from twelve to sixteen invited them to come to her house one Saturday afternoon to sew carpet rags, asking each girl to have a ball started and to bring enough torn rags to sew a ball weighing one pound. The conversation of that sewing party drifted to a great variety of subjects and the sympathetic teacher had ample opportunity to get glimpses into the lives of the girls. They sewed sixteen pounds of rags, had them woven into a rug, and that was the start toward furnishing their little class room. A table, a blackboard, pictures, maps, etc., followed. They organized, calling themselves the "Pollyanna" class, and in response to the roll call each girl told some one thing that she was glad about or thankful for.

### Make an Ally of the Public School

My visits to the public school are always a source of inspiration and help. The teachers there have ways of appealing to the child's sense of order, honor, and justice which we Sunday-school teachers can use effectively in our own work. It is a disquieting experience sometimes to hear the eager responses of the children, indicating an interest which seems to be lacking on Sunday. But when it leads to a careful study of the reasons why there is this difference, the result is certain to be salutary.

### An Effective Object Lesson

Our books had been going to pieces for

quite a while—the leaves began drifting here and there, and the covers were being broken. I worried about them, for I knew that there would be no money for new ones for a long time, so one Saturday afternoon I went to the church and gathered all the song books together and with the aid of a bottle of paste, I carefully restored all but about ten to almost as good as new. The pile of loose leaves and backs that were left disturbed me not a little, so I conceived this idea. I took home a generous handful of leaves and backs all jumbled together, and put them in my leather traveling bag. The following Sunday I placed the bag conspicuously on the altar railing just in front of where I always stand. I didn't mention it at all during the opening exercises; it was Lincoln Day and we had a most inspiring program. Finally I said, "Children, I have something in my satchel, something you all must be sure and see. When I found it, I said to myself, I must show it to my Sunday-school pupils, for it will surely interest them." Then I slowly opened the bag and drew out a handful of battered remnants of our song books. Silence! it seemed as though no one breathed. I slowly passed them before the school. It was a complete surprise. After what seemed about five minutes of silence, I said, "I am so sorry about this, aren't you?" And then I made a few remarks about the care of books in general, especially of those belonging to some one else, and called their attention to the way I had pasted all the other books together. I shall never forget the silence of those moments when I held up those torn leaves.

It proved very effective. I am sure those books will last months longer than if I hadn't planned that little scene. It proved to be an effective object lesson.

### Playing With the Children

A dear pious brother in the church criticized my "ice cream and party methods" in working with my Sunday-school class. One would think to hear him talk that anything which gives pleasure to the children must be wicked by that token. As I listened, I was reminded of the storm of protest raised by many good people when anesthetics were discovered. "Pain was God-given," they said, "and it would be wicked to attempt to deaden it." But Dr. James Simpson, a Scotch physician, reminded the theologians that in the first recorded surgical operation (Genesis 2:21), pain was prevented in exactly the way anesthetics would prevent it, for God himself "caused a deep sleep to fall upon Adam." This won the day for anesthetics. I reminded my conscientious objector that the Bible describes the ideal Jerusalem as a place where boys and girls play in the streets, and said, "I believe God wants them to play and wants me to play with them and show them how to be happy in the right way." I do not know that he was convinced, but when I remember all that the little parties we have had have meant to the children, and how close I have been able to get to them through play, I do not begrudge any of the time spent preparing for or cleaning up after any of our simple affairs. I always learn to know my girls and boys so quickly in the games and fun we have at our little meetings, and all the time I am planning points of attack to send home the great truths when we have our lesson hour together.

MRS. WILLARD GOODWIN.

### The September Beginners' Party

(Continued from page 46.)

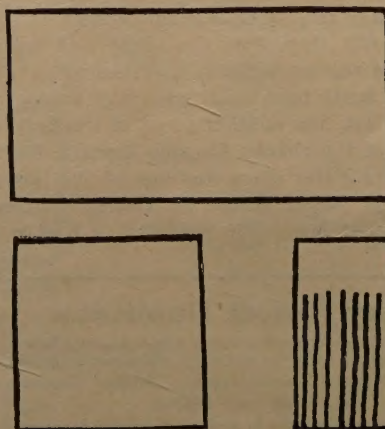
When folding such large sheets of paper it is more comfortable to work on the floor than at a table. If white caps are desired, the least expensive paper is that which is known in the trade as "Drug A." (See directions for making caps.)

When the caps are finished, dress up and parade, either indoors, accompanied by a stirring march on the piano, or else go out-of-doors and march about the church grounds or around the block.

### Refreshments

During all these festivities the children will probably keep asking, "When are we going to have the party?" So after the march bring them back to another room where the tables have been spread, and serve vanilla ice cream or jello and crackers.

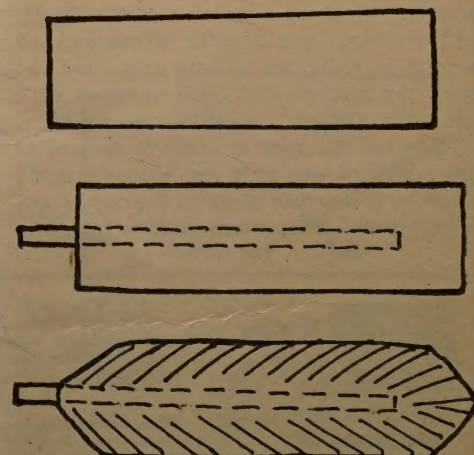
### Cockade



### Directions for Cockade

Take an oblong piece of red or blue paper; fold in half, then in half again; slash with scissors; fasten to cap with a pin.

### Feather



Take a narrow strip of red or blue crepe paper; paste a strip of cardboard at the back; trim and snip to represent a feather.



## Current Motion Pictures



From Love's Harvest  
Fox Film Corporation

The following films we have chosen from the bulletins issued by The National Motion Picture League, 381 Fourth Avenue, New York City, New York, as a guide for those workers who are using the motion picture in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safe-guard the children from the vicious and immoral.

One or two of the moving-picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

*Love's Harvest.* 5 reels. Exchange, Fox Film Corporation. Comedy drama, featuring Shirley Mason. This picture is well recommended by reviewers.

*Paris Green.* 5 reels. Exchange, Famous Players-Lasky Corp. Charles Ray feature. In part 4, cut flash of "shimmie dance." Comedy drama.

*Red Hot Dollars.* 5 reels. Exchange, Paramount. Charles Ray feature. In part 3, cut title containing the word "damned." Comedy drama.

*Excuse My Dust.* 5 reels. Exchange, Famous Players-Lasky Corp. Wallace Reid feature. Comedy.

*When Lillian Was Little Red Riding Hood.* 1 reel. Exchange, Beseler. Ed. Film Co. Juvenile drama. (Non-theatrical.)

*The Great Mystery.* ½ reel. Exchange, Fox Film Corporation. Mutt and Jeff cartoon. Comedy.

*Your Obedient Servant.* 3 reels. Exchange, The New Era Films, Chicago. Non-Theatrical Department. Adapted from Anna Sewell's story of "Black Beauty," featuring Don Tulona, a horse. Black Beauty tells his own story of his happy youth on a Kentucky blue grass farm with his beloved master, his master's mother and sweetheart.

*When Dreams Come True.* 1 reel. Exchange, Educational Film Corporation of America. Outing Chester scenic. Most interesting views of the Great Wall of China, 2,000 years old and still in good condition.

*Falling Water.* 1 reel. Exchange, Educational Film Corp. of America. Robert Bruce scenic.

*Broken Silence.* 1 reel. Exchange, Goldwyn. A visit to a day-school for deaf,

dumb, and blind, training the hand and eye, a good test of total blindness, sound to deaf child means vibrations, the rhythm of dancing, learning the names of objects by watching the teacher's lips, learn to write as well as read lips, some good lip-reading, geography lesson, physical education develops the body as well as the mind, manual training, cooking, and baking, advance classes singing.

*The Grand Canyon.* 1 reel. Producer. Prizma. Exchange, Republic. Terra cotta the predominating color of the canyon, until a few years ago very inaccessible except to Hopi, Supai, and Navajo Indians, guides of today, Yavapai Point, short ride from El Tavar, by auto, the Grand View, Suicide Rock, Hermit Gorge, Hermit Trail, Santa Maria Spring.

*Trout.* 1 reel. Producer, Prizma. Exchange, Republic. Showing the life of the trout, state fish and game commission contract pools, eggs gathered for fertilization, at first eggs are very delicate and easily injured, gently stirred so all touch water, injured turn white and are removed, eggs packed in ice and shipped to hatcheries, hatching trout larger than the egg, protected by sack of fat, at 2 weeks the trout take their first railroad journey to their new home, fisherman in a small mountain stream.

## Home Education Through Books

The Home Education Division of the Bureau of Education of the United States has gained the cooperation of 75,000 women in rural districts which made it possible to reach the mothers of children under three years of age in 2,100 counties with literature on the care and training of little children.

The demand for selected courses of reading necessitated the formation of the National Reading Circle, which has a membership of about 10,000 readers. Ten courses have been prepared with the cooperation of specialists in the various subjects. Library cooperation has been given by thirty-one State libraries. These libraries will see that readers who cannot get the books otherwise are provided with them upon application. Several local libraries have presented plans for active cooperation in carrying on the Reading Circle.

The following courses are ready for distribution and can be obtained by libraries applying to the Home Education Division, Bureau of Education.

The Great Literary Bibles.  
Masterpieces of the World's Literature.  
A Reading Course for Parents.  
Miscellaneous Reading for Boys.  
Miscellaneous Reading for Girls.  
Thirty Books of Great Fiction.  
Some of the World's Heroes.  
American Literature.  
Biography.  
History.

On completion of a course a certificate will be awarded, bearing the seal of the

United States Bureau of Education and signed by the Commissioner of Education.

The library of the Bureau of Education, while primarily a working collection for the bureau staff, is also designed to serve, so far as possible, as a central reference and circulating library for educators throughout the country. It is a strictly specialized collection on educational subjects only, in which it is especially strong. General literature, history, science, etc., are outside its scope. The library contains about 175,000 volumes and pamphlets, to which current additions are constantly being made.

The library offers to readers the use of its material by means of two methods—(1) by direct consultation at the bureau in Washington, and (2) by interlibrary and personal loans. Suitable reading-room accommodations are available, and the resources of the library are placed at the disposal of visitors desiring to engage in study or research. To non-residents of Washington who cannot obtain in their local libraries the books on education which they need, books may be loaned by the Bureau of Education free of charge under the interlibrary loan system, or personally to teachers who are vouched for by a responsible school official. Books are forwarded and returned by mail under penalty labels, without charge for postage to the borrower, and may be retained as long as four weeks.

The library also supplies freely on request bibliographies on all educational subjects and prepares a Monthly Record of Current Educational Publications.



## Getting an Education in Religion

What assurance have we from the results of purely secular training as to whether this mass of highly trained young specialists is going out into the world to serve it or exploit it? And we desire to be assured as we work and save and pay taxes that the next generation may have advantages over ours. Upon this point who but Christ has spoken helpfully?

By every count, at the very least and without the slightest reference to religious enthusiasms or cant, the young cannot afford to remain ignorant of, and we cannot afford that they should go out into life uninformed as to what Christianity really means as it lies in the minds and hearts of the greatest thinkers of today.

People of all religions and of no religion have been forced to note that our progress is going to depend largely upon the attitude of our young people concerning religion. They may be progressive or indifferent. It is notable that they are never hostile; but that is not enough—they should be aggressive in a direct but a perfectly intelligent way, and this cannot be unless they are informed and trained—that is to say, educated in matters religious as they are also educated in matters secular. —Ladies' Home Journal.

## Eight Reasons for Trained Teachers of Religious Education

1. The world demands skill. To be careless in Christian service is to discredit Christianity.

2. Molding character is the hardest of tasks. What right have we to attempt it with unskilled fingers?

3. If religion is the one subject most carelessly taught in your community what is to prevent children from having contempt for it?

4. Jesus of Nazareth set the example.

5. Joy comes from work well done. You will enjoy teaching and other forms of Christian work if you know how to do them well.

6. Training is a great time saver. The investment of a little time in study will save hours of labor and perplexity and disappointment later.

7. You can become skillful if you will pay the price in effort.

8. Comradeship with Christ in Christianizing the world will be the outcome.

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